

يَا أَيُّهَا النَّبِيُّ جَاءَكَ بُرْهَانٌ مِنْ رَبِّكَ

“O People, Undoubtly, from your Rabb a clear
proof (Full of Miracle meaning the Holy Prophet
(Sallal Laahu ‘Alaiehi Wa Sallam) has come to you”

ZIKR
E
JAMEEL

THE
DISCOURSE
OF THE
CHARISMATIC
BEAUTY

Reviver of the true Sunni Path,
Khateeb-e-A'zam

**Hazrat Maulana
Muhammad Shafee Okarvi**
(Allaah have mercy on him)

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Lahore-Pakistan



Az Zikrul Jameel Fii Hilyatil Habeebil Khaleel

**THE
DISCOURSE
OF THE
CHARISMATIC BEAUTY**
of the Glorious Distinctiveness of the
Most Beloved Holy Prophet

(Sallal Laahu 'Alaiehi Wa Sallam)

Written by
Reviver of the true Sunni Path, Khateeb-e-A'zam
Hazrat Maulana Muhammad Shafee Okarvi

(Allaah have mercy on him)

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(Rahmatul Laahi Alaieh)

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Dedication with Devotions

In honour
of

Saiyyiddul Mursaleen [The Grand Chief of all the Prophets]

Khaatamun Nabiiyyeen [The Last of the Prophets]

Rahmatul lil Aalameen [The Mercy for all the Worlds]

Shafee-ul Muznibeen [The Intercessor of the Sinners]

Saiyyidul Awwaleen wal Aakhireen [The Chief of the
Foremost and the Rearmost]

Sultaanul Kaunaien [The King of both the Worlds]

Jaddul Hasan wal Husaien [The Beloved grandfather of Hasan
and Husaien]

Hazrat Saiyyidinaa Ahmad-e-Mujtabaa
Muhammad-e-Mustafaa

(Sallal Laahu 'Alaiehi Wa Aalihi Wa As Haabihi Wa Baaraka Wa Sallam)

With the mediation of

Qudwatus Saalikeen [The Guide of the Devotees]

Zibdatul Aarifeen [The Best of the Pious]

Saiyyidee Wa Murshidee Wa Maulaee [My Chief, My Guide, My
Master]

Hazrat Al Haaj Miyaañ Ghulaamul Laah Saahib Naqshbandi
well known as

Hazrat Saani Laa Saani Sharq Puri

(Allaah have mercy on him)

By whose blessings and graciousness I became worthy of this

Gar Qabool Uftad Zahay Izz-o-Sharaf

If it is accepted it is great honour and respect

Needy of Graciousness:

Humble devotee of the elevated spiritual abode

Muhammad Shafee (Okarvi) *Ghufira Lahus-Samee*
Karachi (Pakistan)

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Translator's Note

Today, I am most respectfully and humbly writing this note from the blessed city Madeenah Munawwarah. The thrill and auspiciousness I am feeling, of having the honour of being present here at the reverend feet of the Most Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and doing the translation of this classic gem, "*Zikr e Jameel*," it is beyond words.

In 1976, when the honourable Hazrat *Khateeb-e-A'zam* Maulana Muhammad Shafee Okarvi [*Allaah be pleased with him*] came back from South Africa he asked his blessed son to get this book translated into English. For more than 70 years this book is only being printed in Urdu. It was printed in Karachi for the first time in June 1959, from Mashoor Press. Whoever has read this book they have accepted, on such topic, this is the best version. Maybe, late but *Al Hamdu Lil Laah* the wish of the esteemed Hazrat *Khateeb-e-A'zam* Maulana Muhammad Shafee Okarvi [*Allaah be pleased with him*] has been fulfilled.

While translating I have been cautious to maintain his way of speaking and his style. I would surely admit finding the correct words was a great struggle and many times it was felt they are not sufficient enough. Islaamic terms, idioms, Persian, Urdu and Arabic poetry's correct translation is not an easy task. After one and a half year, day and night have been spent in finding the correct words. For example, the Arabic word for "*Masah*," in Urdu its meaning is *Haath Phayrnaa*, (The palm side of the hand put on the body affectionately and to move it). We consulted many dictionaries to find the correct meaning of this action in English. The words which came in front of us are these 1) touch, 2) stroke, 3) caress, 4) wiping, 5) slide, 6) pet (used for animals) or patted, 7) move gently, 8) spread hand, 9) rubbed, 10) brushing, 11) placing, 12) put, 13) lay, 14) stroke, 15) glide 16) caress etc., and in the end we got the word "tapped." For this the Google says, Touch quickly and gently with the flat side of the hand, "He patted consolingly on the shoulder." Here pat is used as a verb). For noun a quick, light touch with the hand, "Giving him a friendly pat on the arm." This word

looks closer to our translation. Beside this we also consulted the Bible because the title of Hazrat Leesaa (*Salutations on him*) is *Maseeh*, *Haath Phayrnay Waalaa*. Almighty Allaah gave him this quality that he would pat the hand and the patient would get cured. But the Bible has only used the word touch. Which does not fully explain the meaning. So, I decided to use the word "stroke". If any reader comes up with a better word please let us know, we will certainly appreciate. With this the readers can realise this was not an easy task. The verses have also been written in Roman so those who can read Urdu and Persian they can also understand. Arabic verses have also been written in Arabic text. Correct Diacritical points and vowels in Arabic (*I'raab*) have also been placed.

Our few readers who are not familiar with the Urdu text, they may find some translation grammatically incorrect. Normally a sentence of a certain language is read and then it is expressed in one's own way, in a different language. Where else, in regards to this, you will find this translation different, here more than Grammar, the original Urdu words are focused and expressed. Readers may find it grammatically incorrect but we have given importance to the Urdu text and have kept according to it.

The qualities and attributes of the Blessed Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) cannot be put into words, yet the respected Hazrat *Khateeb-e-A'zam* Maulana Muhammad Shafee Okarvi (*Allaah be pleased with him*) has done wonders in expressing the beautification of our Most Gracious and Eminent Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and in clearing the misconceptions. Each title of the Most Beloved the Divine Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has been carefully translated. You might find a new style in the praise of our Grand Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Every reference of the quote that has been placed by the respected Hazrat *Khateeb-e-A'zam* (*Allaah be pleased with him*) where ever we have found more from other books online, they have also been written down. The readers cannot imagine how much hard work is done behind such important books.

Translating this masterpiece was my ultimate passion, but at each step, I found myself more dumbfounded, speechless and more and more unworthy. Though I have translated his several books but this has been my favorite and most desired task which is a great privilege. Without a question, this book is a treasure for the lovers of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which has truly enlightened me also.

Hazrat Respected *Khateeb-e-Millat* Allaamah Kaukab Noorani Okarvi (*May Allaah continue his grace*) had been my guidance, support and enlightenment. His utmost instruction was to keep the ultimate respect of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in view and not to make even a slight compromise in the matter of honouring him, which I certainly tried. His guidance in different languages was a source of knowledge and clarity without which this work would have remained incomplete. I have done the translation but he has endured the fatigue. I cannot thank him enough for his great contributions and blessings.

My strive for doing this book for the English readers was to clarify the wrong ideas and misconceptions about my Blessed Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which we read and hear these days. We are feeling very delighted that by his Gracious glance, we have succeeded in this difficult endeavor. Living in a society where there is a degradation of morality, I hope and certainly pray the youth of the coming generations and the present lovers of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) will surely benefit from this significant work.

In the end while writing this note from the blessed Madinah Munawwarah today, it was also my desire to mix in the adoration of the fresh air of this Blessed city, which touches the sacred dome *Guñmbad e Khizraa*. May this work receives the honour of acceptance in the gracious court of the Most adored Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

We also consulted people for their suggestions online, for the

proper English name, many names were sent to us for choice. Then finally we decided to keep this name, "The Discourse of the Charismatic Beauty of the Glorious Distinctiveness of the Most Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)". This book is surely beautiful but if it's translation is also like that then pray for us that Almighty Allaah may make this our cause for salvation. If anything has been wrongly translated consider it my weakness. We will be very grateful if our mistakes in translation have been pointed out for future correction. I truly thank everyone who has in anyway made involvement in this sacred effort especially my sisters and my daughters. It is also important to thank Haaji Saajid Yaqoob Graphic artist, for the hard work he has done for this book. May Almighty Allaah give him best rewards.

Earlier to this, we have also presented the following books of the respected Hazrat *Khateeb-e-A'zam* (*Allaah have mercy on him*), 1) The Issue of Kissing Thumbs, 2) *Barakaat-e-Meelaad*, 3) *Sawaabul Ibaadaat*, 4) *Namaaz Mutarjam*. And some books of the respected Hazrat Allaamah Kaukab Noorani (*May Allaah continue his grace*) also, 1) Deoband to Bareilly, 2) White and Black, 3) *Auraad-e-Mashaaikh*, 4) *Maañ jee Qiblah Kee Yaad Mayñ*, while some are in progress. These books are also available on Webpage: www.kaukabnooraniokarvi.com

In Shaa Allaah, more to follow.

Countless Peace and Salaam on my
Most Adored the Majestic Holy Prophet
(*Sallal Laahu 'Alaiehi Wa Sallam*)

Less than a speck of dust
S. Y. Z Qaadiree
1439 Hijri, Madinah Munawwarah

This is the 2nd edition presented to our readers. More revised and more enhanced yet insufficient. Humbly presented.
12th Ramadaan, 1442 Hijri

email: maulanaokarviacademy@gmail.com

Foreword

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِهِ الْكَرِيمِ

اللَّهُ جَبِيلٌ يُحِبُّ الْجَبَالَ [Allaahu Jameelun Yuhibbul Jamaal], (Allaah is The Most Beautiful and Loves the Beauty)has sent, *Huzoor-e-Akram* [The Most Eminent Divine Prophet] Saiyyidinaa Muhammadur Rasoolul Laah (*Sallal Laahu 'Alaiehi Wa Sallam*) as a perfect manifestation of His Own-Self and His Attributes. From my *Aqaa-o-Mulaa* [The Holy Master and the Saviour], *Taaajdaar-e-Madinah* [The King of Madinah] the Brilliances of my True Creator, Almighty Allaah became apparent. From head to toe, the evident description of the visible beauty and elegance of this perfect manifestation of Divine Beauty is also a cause of satisfaction for the soul and peacefulness of the heart. From the start to the end, the pages of the Book of my Highly Esteemed Almighty Allaah, the Sacred Qur'aan is by itself enriched with the beautiful discourse of this blessed personality. This *Zikr* [discourse] is much-loved by my Creator. Centuries have passed, whoever has the association of love with this Gracious Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*) he has made this most beautiful recall his practice. This is also a fact, the more a person has the recognition of the Beauty of Mustafaa and has made it a part of his writing and speech, he himself also becomes connected to this *Zikr* [discourse]. For us, many names have become reverend and respected due to this reference.

My respected father, *Mujaddid-e-Maslak Ahle-Sunnat* [the Reviver of the true Sunni Path] *Aashiq-e-Rasool* [the Lover of the Holy Prophet], *Muhibb-e-Sahaabah Wa Aal-e-Batool* [the Devotee of the Companions and the Progeny of Batool], *Khateeb-e-A'zam* [the Greatest Orator] Al Haaj Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*) started his expression, in adoration

of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with the recitation of *Na'at*. Before the Independence of Pakistan, he had started this expression of devotion from city of Khem Karan. He was at the stage of perfection in each one of the qualities which Almighty Allaah had bestowed him; view the voice, or the style, melody and pronunciation, each was filled to the brim with such heartwarming passion that it would be desired by the chest [much loved]. This was the miracle of inner attraction and actually this was Allaah Graciousness and the favour of glance.....

He would read in the Punjabi language compiled poetry describing the details from head to toe of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) (Poetic verse, triplets and quatlet etc.). And in the court of Prophethood, he would also read the Poetic [*Manzoom*] gift of Salutation [*Salaam*] of A'laa Hazrat Imaam Ahle Sunnat Hazrat Maulana Shaah Ahmad Rizaa Khaan Bareilvi (*Allaah have mercy on him*). Then he received this auspiciousness that he completed and acquired continuous religious education. Thus; now the verses were even clearer to him. By doing the interpretation of the meanings and the objects of the Qur'aanic verses and sacred *Ahaadees*, he not only adorned his speeches with the recollection of this beautiful memory but also his writings and has made them memorable. It may be his speech or his writing, they would be so effective, so heart captivating, such verified and complete that consider it this way, it would seem he had overflowed the listener with some manifestation. If he was a matchless orator then he was also an excellent writer.

Amidst his initial books, "*Zikr-e-Jameel*" is prominent and a masterpiece. Its first publication was done nearly forty-five [45] years ago.... After migration from Khem Karan, during his stay in the city of Okara and much before his arrival in Karachi..... He dedicated this book to his spiritual guide and meaning wise, by including the association of the name of his worthy son, kept the name of the book "*Zikr-e-Jameel*." The Arabic name is "*Az Zikrul Jameel Fii Hilyatil Habeebil Khaleel*." In the beginning on every publication, there were some corrections, additions and gradually the volume of the book kept increasing.

In 1971, the calligraphy of the book was recreated and it was adorned with modern publication, since then till now it is being repeated. More than sixty thousand [60,000] copies of this book has been published and has become popular all over the world. In India, it is also printed in Urdu and Gujraati. And its English translation is presented to you. Some topics from its content has been printed in the form of a booklet by different organizations and distributed free of cost. Many years ago, the Daily “*Nae Roshini*,” Karachi use to include the chapters of this book in their Friday edition.

On 21st *Rajab* 1404 H, my respected father (*Allaah have mercy on him*) departed from this mortal world to the immortal world. After him, the respected Saahib Zaadah Hafeez ul Barakaat Shaah from Ziyaa-ul-Qur’aan Publications contacted me for the publication of all his books. My father wanted that I should also take the responsibility of printing all the books. He was aware of my taste. After my respected father (*Allaah have mercy on him*), I was hardly aware of my own senses, only by him was my enthusiasm. As he passed away, it seemed everything had gone..... After consulting with the brothers, I [this servant] gave the rights of publication to the respected Hafeez-ul Barakaat Shaah Saahib. Since; he had just started the work of printing and publication, therefore; he fully exhibited all the skills. After the compiling of the books, for taking out the common mistakes for inspection (proof reading) he sent the draft to me..... From years, my days and nights are linked with pen and book. How many revolutions came after my respected father (*Allaah have mercy on him*). It took me years to bound myself to time and work and therefore; the work of publication of “*Zikr-e-Jameel*” was delayed..... Seeing alone references and side notes and to match it with the actual text of the book is not easy. For each and every reference if you have to search for hours, pages of chapter after chapter, of voluminous books, and if you have to find matter in its support and critic then you will realise how a book becomes possible. During the last twelve years the writer of these lines, had to also write his own twelve books, complete their English translations, and the demands of travelling is separate. I could not even do the work of publication of the unpublished books of my respected father. Somewhat the conditions of Karachi had also

not left the senses to be less affected..... I wonder, if my respected father was here, then what would he have gone through? Would he be able to see this condition of this gilded city and the wonderful citizens!

On the previous publications, the great teachers of my respected father had written their very valuable comments about this book and its writing. And at that time purely religious and later having political popularity Hazrat Maulana Shaah Ahmad Nooraani also wrote his views. They are being presented as it is. In this new printing and compilation if any imperfection is left out consider it my fault. If possible do point it out, so that it would be corrected in the next edition. I consider it important to thank my brother Doctor Muhammad Subhaani Okarvi, who after completing his Ph.D., in Nuclear Pharmacy; came to our homeland on a two months holiday. Therefore; he greatly co-operated with me in finding the mistakes in the written draft. May Almighty Allaah keep him happy. How much attention has the Respected Hafeez ul Barakaat Shaah Saahib paid in printing it, that is in front of you. May Allaah Kareem increase his zeal for preaching and propagation of *Maslak-e-Haqq*, *Ahle Sunnat Wa Jamaa'at*..... I apologise for the delay of years, but this is also true,

ہوئی تاخیر تو کچھ باعث تاخیر بھی تھا

Hoe Taakheer Tou Kuchh Baa'is-e-Taakheer Bhi Thhaa

There was delay then there was also some reason for the delay

Humble devotee [*Faqeer*] **Kaukab Noorani Okarvi** Ghufira Lahu
1997, Karachi

Pay attention: For the convenience of the readers the *I'raab* (Diacritical points) have been placed on Arabic words. If from us while putting *I'raab* or by the compiler there has been any mistake or error we apologise. Besides this, it has been attempted to place the references of the Qur'aanic verses, sacred *Ahaadees* and the statements correctly. In the new edition, the correct numbers of the *Ahaadees* have been placed with the facility of modern publishing. If any wrong number has been placed, or somewhere some reference has been left out, the readers may please let us know. In *Shaa Allaah*, in the future edition arrangement will be made to correctly write them. (Compiler)

Zikr-e-Jameel

And brief introduction of its Author

(Written by: *Ra'ees ul-Muhaddiseen, Imaam-ul-Mutakallimeen, Ghazaali-e-Dauraan, Raazi-e-Zamaan*, Hazrat Allaamah Maulana Saiyyid Ahmad Sa'eed Shaah Saahib Kaazimi Amrohvi (*May Allaah continue his grace*)) (Principal Madrassah Islaamiyah Anwaar-ul-Uloom, Multan).

Bismil-Laahir-Rahmaa nir Raheem

Nahmaduhu Wa Nusallee Alaa Rasoolihil Kareem

Initial conditions

Honourable scholar Al Haaj Maulana Al Haafiz Muhammad Shafee Saahib Okarvi (*Allaah have mercy on him*) son of Al Haaj Miyaan Karam Ilaahi Saahib is the most dearly beloved [brightness of the eye] of a reputable business family of Khem Karan, (East Punjab). He was born in 1348 H. An after the partition of the country settled in Okara.

From a young age the mentioned respected graduate was fond of participating in religious gatherings. Almighty Allaah has gifted him the blessing of a good voice. He also writes *Na'at* [poetry in praise of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*]. And in writing *Na'at* and recitation of *Na'at*, captivating melodious recitation is amidst his specialties.

Education and Training

The home environment was purely religious and pious. Therefore; his training was also done righteously. The initial education of Urdu, Persian and Arabic was acquired at a young age. After staying in Okara, he received the honour of being the student of Hazrat Allaamah Maulana Ghulaam Alee, *Shaiekhul Hadees*, [Head Teacher of *Hadees*] and the Principal of Madrassah Ashraf ul Madaaris, Okara and received the education of the books of syllabus. He was a intelligent and eager to learn student. In brief duration he had completed the certification of permission of narrating *Ahaadees*. In the way of the legendary narrators also

from this humble devotee [*fazeer*]. This way the connection of being a student of the praised student was established with the unworthy writer of these words.

Allegiance and Permission

He is connected with the sacred chain of Naqshbandi Mujaddidee from Sharq pur Shareef. He took allegiance on the true devoted hand of *Qudwatus Saalikeen* [the Leader of the Followers], *Zibdatul Aarifeen* [the Best of the Pious] Hazrat Saani Laa Saani Sharq puri (*Allaah have mercy on him*). Then in Madinah Munawwarah he was bestowed the permission and caliphate from *Shaiekhul Mashaa'ikh* [the Chief of the spiritual Leaders], famous in the court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Hazrat Maulana Ziyaa ud Deen Saahib Qaadiree Madni (*May Allaah increase his shadow*) in all the chains of *Tareeqat* [Spiritual Path], especially in the chain of Qaadiriyyah.

Respect of the Elders

Maa Shaa Allaah, with visible beauty he also had charming manners especially with his *Mashaa'ikh* [the Spiritual Leaders] and teachers, he would behave with immense respect and reverence.

Habits and Qualities

He is a virtuous young man, very humble and hospitable. He is cheerful and well mannered. He has piety and virtuousness in nature and due to its blessing, until now he has been blessed six times with pilgrimage and the visitation of the sacred shrine. Rather he has also made his wife perform Hajj and also took her along to Madinah Munawwarah for the visitation of *Guñmbad-e-Khizraa* [the Green Dome].

Children

By the Grace of Almighty Allaah, he is blessed with children. The eldest son Haafiz Muhammad Kaukab Noorani (*May Allaah protect him*) in looks is the mould of his respected father. He has memorised the Holy Qur'aan at a small age. May Allaah with good fortune let him reach lengthen age and make him a servant of the true religion. *Aameen*.

Skills in Preaching and Oration

From a young age, he was very fond of Islaamic gatherings, assemblies of Islaamic scholars and Spiritual leaders. The desire of oration and preaching always remained empowered in his nature. His speech is a reflection of intellectual potential, ingenuity, intelligence, natural apprehension and vastness of knowledge. The style of his speaking is very articulate, firmness in speech, pleasantness and sometimes the sweetness of humour is also found which is very interesting for the listeners. Beside this his sweet way of explaining things and appealing voice fascinates the audience.

General Acceptance

Due to these qualities, he is very popular amongst the intellectual people, public and the dignitaries. And due to these qualities his circle of propagation has expanded and became larger. In every corner, both the Eastern and the Western part of the country as well as the countries of Arab. His intellectual and superb speeches are being preserved, and he has received the great honour of general popularity.

Stay at Karachi

Nearly, since the last fourteen [14] years the distinguished Maulana is living in Karachi. With what splendour, he has done the work of preaching in this central city its details are impossible. In short, the scholar has spread the circle of Ahle-Sunnat Wa Jamaa'at so much with his most loved, outstanding and intellectual speeches that in every house *Sunni'at* is being celebrated. Rather; his greatly enormous preaching efforts have proven to be a strong dam in front of the flood of the views of the secular and wrong believers and as a lighted lamp for the darkness of falsehood. However; to make a hole in this dam, rather to turn-off this lamp the irreligious and the supporters of irreligiousness use their devilish powers with full force but after being hopeless and unsuccessful they said this clearly,

پھونکوں سے یہ چراغ بجھایا نہ جائے گا

Phooñkoñ Say Yeh Chiraagh Bujhaayaa Nah Jaa'ay Gaa

With blowing this [Divinely, Blessed] lamp will not be blown out

On these preaching endeavours of this scholar, as much exhibition of happiness is done, it is not enough.

اِس سعادَت بَـزور بازو نیست تا نہ بخشد خدائے بخشندہ

Ieeñ Sa'aadat Bazor-e-Baazoo Neist

Taa Nah Bakshad Khudaa'e Bakhshindah

Such auspiciousness cannot be done with the power of hand
Until the Bestowing Allaah does not gives the ability

Literature & Writings

Despite being busy day and night in preaching, for the completion of intellectual perception he established a very splendid library in his own house. In which he collected many books of *Tafseer* [Interpretation of Qur'aan], *Hadees*, *Fiqh* [Jurisprudence], History, *Tasawwuf* [Spirituality] and other sciences. He takes out time to read and after extracting the acquired material in writing form, he organises it in a book form. Until now he has written nearly fifteen books, which have been published and have been presented for general viewing and the people who value it receive benefit from it.

Zikr-e-Jameel

Amidst his writings, "*Zikr-e-Jameel*" is specially worth mentioning. This book has been printed many times. This book is the intellectual masterpiece of the praised graduate. In various topics, the sacred appearance has been explained in a unique way and from the sacred head to the sacred feet the praises and qualities of the personality of the Blessed Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has also been explained. And along with it, all those issues with evidences, which are regarding the Prophetic excellences and potentials and regarding the beliefs of *Ahle Sunnat Wa Jamaa'* at they have been presented.

The manifestations of the beauty of *Taaajdaar-e-Madinah* [The Royalty of Madinah] the Respected Ahmad-e-Mujtabaa Hazrat Muhammad, the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) comes in view. The desire of seeing the Beloved (Sallal Laahu 'Alaiehi Wa Sallam) increases. The love of the Holy Prophet (Sallal Laahu

'Alaiehi Wa Sallam) progresses and the *Ieemaan* [belief] refreshes. The heart of *Mu'min* [true Muslim] gets pleasure and the soul gets contentment and peace.

Fa Jazazaahul Laahu Ta'aalaa Jazaa'an Hasanaa

(May Allaah give him rewards, the best rewards)

It is my *Du'aa* [supplication] that Almighty Allaah may grant the auspiciousness of acceptance to the preaching and writing services of the one who is being praised. And by protecting him from the evil of the enviers and the enemies of religion, and for more services of the religion with health and safety keep him safe for a long time with honour and greatness. *Aameen*

Saiyyid Ahmad Sa'eed Kaazimi

Principal, Madrassah Anwaar ul Uloom, Multan.....

1st *Jamaadi yul Aakhir*, 1391 H

24th July, 1971

By: *Shaiekhul Hadees Wat Tafseer, Allaamatul Asr,*
Faqeeh-e-A'zam Hazrat Maulana Ghulaam Alee Saahib
Al Qaadiree Al Ashrafee (*May Allaah continue his grace*)

Bismil-Laahir-Rahmaa nir Raheem

By the Graciousness of Allaah Almighty, due to his religious, national and propagational services *Khateeb-e-A'zam* Pakistan Al Haaj Allaamah Maulana Muhammad Shafee Saahib Okarvi has such popularity in and outside the country that his respectable personality is not in need of an introduction.

The praised Maulana amidst the orators of the present era, due to his unique qualities maintains a prominent impressiveness. And by the Kindness and Benevolence of Almighty Allaah, the rewarding mediation of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the supplications of the legendary pious people is propagating Islaam in the whole country. The heart captivating representation of the correct way with great eloquence of the honoured religion *Maslak Ahle Sunnat Wa Jamaa'at* and *Maslak-e-Rizwiyat* is his most prominent quality. For elevating the Words of Allaah and the propagation of religion his continuous and endless struggle and immense popularity is a tremor in the world of irreligiousness, infidelity and idolatry. Therefore; due to this uncertainty, some enemies of the religion and evil minded elements have also, made dirty efforts several times in afflicting different kinds of pain and harm to the praised Maulana. But with all this, by the bestowed courage and bravery, patience and steadiness of Almighty Allaah, he is busy patiently day and night in his obligation of propagating religion. Also; day by day his popularity is increasing amid the general and affluent people.

Surely the praised Maulana is a heroic brave rider of the field of oration. Beside speech his writing, propagating, social activities are also worth praising. He is the compiler of several religious books. Due to easy comprehension, understanding and beneficial religious knowledge, the demand of his books is increasing. Earlier to this

book in front, “Zikr-e-Jameel” has been published in abundance in the country. Generally the Muslims, and especially the religious students, teachers, and the respectable speakers have greatly benefitted from it. Now this new edition is being published with more beneficial additions.

Although the earlier legendary scholars have done work on this topic in Arabic, Persian and Urdu. But the excellence, miracles, qualities and the blessings of *Imaamul-Kul Fil Kul* [The Prophet Chief of everyone Amongst All], *Saiyyid-e-Aalam* [The Chief of the Universe] (*Sallal Laahu ‘Alaiehi Wa Sallam*) has been presented by the praised Maulana in his unique and exclusive way with such ease and correctness that even a less educated person can also benefit from it.

Maa Shaa Allaah, the way of explanation is not only like an orator, rather it's like a researcher. According to need, here and there, he has adorned the book with the evidences of *Shari'ah*. This humble person [*Faqeer*] prays that Almighty Allaah may give Maulana Saahib a long life, and give the Muslims the ability to acquire more and more benefit from his speeches and writings.

Ieeñ Du'aa Az Mann Wa Az Jumlah Jahaan Aameen Baad

This du'aa is from me and the whole world may say Aameen
on this

*Bijaahin-Nabiyyil Kareem, Ar Rauuf Ur Raheem Alaiehis Salaatu Wat
Tasleem Wa Alaa Aalihi Wa Ashaabih Ajma'een*

Dust from under the feet of the Scholars and the Noble people
Faqeer **Abul Bayaan Ghulaam Ale Al Qaadiree** Al Ashrafee
Ghufira Lahu Wali Waalidaiehi Wali Mashaaikhihi
Khaadimut Tafseeri Wal Hadees
Jaamia Hanafiyah Daar-ul Uloom Ashraf-ul Madaaris, Okara
25th, *Jamaad ul Ukhraa*, 1391 Hijri
Wednesday 18-8-71

By the pen of:

Saahibul Fazeelati Wal Irshaad, Al Aalim ul Faazil, Hazratul Allaamah Maulana Al Haafiz Ash Shaah Ahmad Nooraani As Siddeeqee Al Qaadiree (May Allaah continue his grace).

***Al Hamdu Lil Laahi Rabbil Aalameen Was Salaatu
Was-Salaamu Alaa Habeebihi Wa Noori Arshihi Wa
Zeenati Farshihi Saiyyidinaa Wa Habeebinaa Maulana
Muhammadiñw-Wa Aalihe Wa Azwaajih Man Tabi'ahum
Bi Ihsaanin Ilaa Yaumid-Deen***

Ammaa Ba'ad! أما بعد! After these words the highly learned Scholar, Hazrat Maulana Muhammad Shafee Saahib Okarvi (May Allaah continue his grace) is not in need of an introduction. The mentioned Maulana (May Allaah continue his grace) is a distinctive orator and brilliant speaker of *Ahle Sunnat Wa Jamaa'at*. And is the lover of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). On the excellences of *Saiyyidul Mursaleen* [The Chief of all the Prophets] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the speeches of the praised Maulana (May Allaah continue his grace) are enriched with resourceful literal points and details of allegorical Quraa'nic secrecies. From Karachi to Peshawar and from there to Chittagong, the popularity of Maulana is a cause of pride and honour for all of us.

اللهم زد فزدا وبارك فيه!

[May Allaah increase it even more and give blessings in it].

As the respected Maulana (May Allaah continue his grace) is doing the services of spreading true religion amidst the general and the affluent people with his speeches. Along, with it beside many other valuable activities is also busy in his writing. In a style filled with immense love with graceful evidences and hence; is also fulfilling the obligation of propagating the religion. Most of the books of the praised Maulana have been printed several times and have been popular amidst the public and the affluent people.

Zikr-e-Jameel is a verification of the same sequence. This excellent

book is a source of satisfaction for the souls of the true believers with wise knowledge. After reading it, one becomes so enthralled in the appearance of *Aaqaa-e-Dou Jahaan* [The Lord of both the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that one does not even know about himself. How beautiful is the imagination of the Most Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*), I am unable to mould this in the hearts of words. Anyhow; after reading *Zirk-e-Jameel* one has to engross in the beauty of the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*]. This is also what the praised Maulana wants, that every Muslim remains engrossed in the praise and thoughts of the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*].

Almighty Allaah has bestowed this book great popularity. Why should it not be so, the blessed one whose sacred discourse this is, he is even more Renowned (*Sallal Laahu 'Alaiehi Wa Sallam*). May Almighty Allaah by accepting the religious endeavours of the praised Maulana, give us all the ability to practice. *Aameen*,

فجزاه الله عن المسلمين خيرا

Fajzaahul Laahu Aanil Muslimeena Khaieraa

[May Almighty Allaah give the Maulana best rewards on behalf of all the Muslims]

Faqeer, Shaah Ahmad Nooraani Siddeeqee

Ghufira Lahu

10th *Jamaadi-yus Saani*, 1391 Hijri

Karachi.

Adoration of Mustafaa

Hubb-e-Mustafaa
(*Sallal Laahu 'Alaiehi Wa Sallam*)

Every such individual who has been blessed with the wealth of Faith [*Ieemaan*], wisdom and knowledge by Almighty Allaah, he knows with surety that the adoration of the most Beloved Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*) is the soul of Faith [*Ieemaan*].

محمد کی محبت دین حق کی شرط اول ہے اسی میں ہوا اگر خامی تو سب کچھ نامکمل ہے

Muhammad Kee Mahabbat Deen-e-Haqq Kee
Shart-e-Awwal Hai

Isee Mayñ Hu Agar Khaamee Tou Sab Kuchh Naa
Mukammal Hai

The love of Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) is
the first requisite of the True-religion
If there is fault in this then everything else is incomplete

The sacred *Shari'ah* has declared it mandatory on every Muslim, the love of *Huzoor Pur Noor* [The Most Sublime filled with Luminance/Divine Light], *Shaaqi'e Yaumun Nushoor* [Intercessor of the Day of Judgement], the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) more than family, relations, most dear and friends.

It is stated in Holy Qur'aan:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَأَخَوَانُكُمْ وَآرْزَاؤُكُمْ وَعَشِيرَتُكُمْ وَ
أَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ
إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي

“O My Beloved declare, if your fathers and your sons and your brothers and your wives and your clan and the wealth of your earnings and the trade of which you fear loss, and the houses of your choice, are things dearer to you than Allaah and His Messenger, and the striving

سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ
بِأَمْرٍ ۖ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٢٧﴾ (التوبة)

in His Path, then wait until Allaah sends His Decree. And Allaah guides not the disobedient.”

(Al Qur'aan, chapter At-Taubah, verse 24)

Almighty Allaah says:

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ
مِّنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَن
رَّسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَن
نَفْسِهِ (التوبة: ١٢٠)

It was not proper for the residents of Madinah and surrounding suburbs to remain sitting behind the Messenger of Allaah, and nor that they should consider their own lives more dearer than his life.

(Al Qur'aan, chapter At-Taubah, verse 120)

Hazrat Anas Bin Maalik Ansaari (Allaah be pleased with him) narrates that the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ
مِنَ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ
(بخارى: ١٥)

No one amongst you will be a Mu'min (True Muslim) until I am near to him much dearer than his mother, father, children and all the people.

(Bukhaari:15)

He further narrates that Huzoor Pur Noor [The Most Sublime filled with Luminance/Divine Light] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

ثَلَاثٌ مَّنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ
أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا
سِوَاهُمَا وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ
وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ
أَنْ يُقَذَّفَ فِي النَّارِ (بخارى: ١٦)

The one who have these three qualities, he will receive the pleasure and comfort of *Ieemaan* [Faith]. Firstly, Almighty Allaah and His Beloved Prophet would be much dear to him than everyone else beside them. Secondly, he would only love a person for the sake of Allaah and thirdly, he would consider returning to *Kufr* [infidelity] as bad as he considers it bad to be thrown in fire.

(Bukhaari: 16)

Hazrat Sahl Bin Abdul Laah At-Tastari (*Allaah have mercy on him*) said:

مَنْ لَمْ يَرَوْلايَةَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَبِينِهِ أَحْوَالِهِ وَلَمْ يَرِ نَفْسَهُ فِي مِلْكِهِ لَمْ يَذُقْ حَلَاوَةَ سُنَّةِ لَائِهٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ (زرقاني، على المواهب، ج ٦، ص ٣١٣، شرح شفا للقراري، جلد ٢، ص ٣٥، ج ٢، ص ٦)

The one who does not consider the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) his own owner in every matter and does not consider himself to be in his [the Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] ownership. He is devoid of the sweetness of *Sunnah* [Tradition] because it is the saying of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), "None amongst you can be a *Mu'min* [True Believer] until I am more beloved to him than his own life."

(*Zarqaani Alal Mawaahib, vol-6, pg. 313, Sharah Shifaa Lil Qaari, vol- 2, pg. 35, vol-2, pg.6*)

Now it is known from these two verses and the three *Ahaadees* [narrations] that the love of Almighty Allaah and His Eminent Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is more mandatory and necessary than the love of mother, father, children, family, relations, friends and associates, wealth and property, residence and country and even our own self and with everything else.

And if anyone does not possess the devotion and love of Almighty Allaah and His beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) or oppose them, then no matter how close he may be, it is not permissible to keep friendship and love with him.

Almighty Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ (التوبه)

O believers, even do not make your fathers and brothers your friends if they prefer infidelity to faith. And who ever amid you will make friendship with them, so they are amid the oppressors.

(*Al-Qur'aan, chapter At-Taubah, verse 23*)

Almighty Allaah says:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ
فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ
مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ
وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا
إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾
(المجادله)

You shall not find people who believe in Allaah and the Last Day, loving those who act in opposition to Allaah and His Messengers. Even though they may be their fathers, or sons, or their brothers, or their kinsmen. These are those in whose hearts He has inscribed faith, and whom He has favoured with spirit from His side. And He will cause them to enter gardens [of paradise], beneath which streams flow, to remain there for eternity. Allaah is well-pleased with them and they are well-pleased with Him. Those are Allaah's party. Be aware undoubtedly, the party of Allaah is successful.

(Al-Qur'aan, chapter Al-Mujaadalah, verse 22)

It is clearly proven, from these verses that those people who oppose Allaah and His Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and prefer *Kufr* [infidelity] over *Ieemaan* [faith]. Although they may be very close to us it is not permissible to keep their friendship and love. Rather it is transgression and irreligiousness. In regard to this subject, there are many verses and *Ahaadees*. When this is known that the dependence of *Ieemaan* and salvation is on the love of *Huzoor Saiyyid-e-Aalam* [The Honourable Chief of the worlds] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Then the heart of the *Mu'min* [true Muslim] which is filled with his perfect love, his faith will also be perfect. Otherwise will be imperfect and if his love is absolutely not present then that person is definitely deprived of *Ieemaan*. Now at this point it is very important to ponder on this subject that all the so-called religious sects of Islaam are complaints of the love of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Love is not something which is evident, its connection is

with the heart, and obviously we do not know the condition of the hearts. In this situation, which group should we declare true Muslims [*Mu'mineen*] by declaring them to be the lovers of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and declare which group as the dwellers of hell by considering their declaration of love as wrong?

To resolve this issue, it is important that we find such standard of love in the light of the True religion and correct intellect by which the real standard of love is clear, and we would clearly know who is the true carrier of love.

Standard of Love

In this regard, the *Maslak* [path] of some people is this, the standard of love is obeying and following the beloved because the lover is the follower and obedient of the beloved.

أَنَّ الْمُحِبَّ لِمَنْ يُحِبُّ مُطِيعٌ (ابن عساکر، ج ۳۲، ص ۴۶۹)

Surely the lover is loyal and is under the control of the beloved.

(*Ibne Asaakir, vol-32, pg. 469*)

It is stated in the Holy Qur'aan: **قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ** Please declare (O Beloved Prophet): "If you love Allaah, you should follow me (Only then) Allaah will love you."

(*Holy Qur'aan, chapter, Aal-e-Imraan, verse- 31*)

It is learnt from this blessed verse that the requisite of love is obeying and following. Therefore; the sect which is the follower of *Sunnah* [the traditions] and punctual of *Shari'ah* [Islaamic Laws], only they are the lovers of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and in accurate meaning are the *Mu'mineen* [true believers].

In regard to this it is stated, the obedience and following which is declared as the standard of love, what is meant by it? Is only acting absolutely according to the blessed sayings and sacred deeds of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the name of following and obedience or is there any restriction in regard to this? If the meaning of "Only act" is considered to only act [imitate] according to

the sacred deeds of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) whose conformity is desired by the *Shari'ah* [Islamic Laws], as following and obedience. Then those hypocrites and enemies of religion will also be called the followers of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and lovers of Almighty Allaah. Who besides being hypocrites and even keeping the malice of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in their hearts, offer *Salaah* [Namaaz], keep fast and do other good deeds. Rather; it is stated in *Saheeh* [correct] *Ahaadees* [narrations] to this extend, that in the last era such an irreligious and misguided nation will be born, who will read Qur'aan but the Qur'aan will not surpass their throats. The pure and true Muslims will consider their own *Salaah* inferior in comparison to there *Salaah*. Their tongue's will be sweeter than sugar and their heart's will be like wolves. Their trousers [*pajama*] will be above the ankles and their heads will be shaved etc., etc.

(*Bukhaari:6163, 6534, 6933, Muslim:1064, Tirmizee:2404, Ibne Abee Shaiebah: 35624, Sunan-e-Kubraa Nasaaee: 3552, 3566, 4103*)

In this situation, how can we declare this superficial obeying of *Sunnah* [traditions] and imitation of *Sunnan-e-Kareemah* [the sacred traditions] the standard of love and evidence of *Iemaan* [Faith]? This is merely imitation which cannot be laudable or approved in anyway. Therefore; it is necessary to ponder on the meaning of obeying and following and try to find the true standard of love.

Almighty Allaah by saying in the Holy Qur'aan **فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ** has told us the result of following the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Mahboobiyat* [The Belovedness of Almighty Allaah]. If the enemy of the beloved can never be the beloved then how can the enemy of the Beloved of Almighty Allaah be the Beloved of Almighty Allaah. It is proven in this blessed verse the meaning of following is not only following *Sunnan-e-Kareemah* [the holy traditions] without love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Rather; the meaning of **فَاتَّبِعُونِي** is to be fully engrossed in the tranquility of love of the Beloved of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). By being fully passionate in the feelings of his love, you have to be moulded in the mould of his charming elegances in accordance to the requisites of affection and love. Then you will also become

beloved and dearest. This obedience is absolute evidence of love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

But the matter is still where it was, the question is, how will we know that this particular group or that person is following the sacred traditions with love and devotion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)! And that particular person is simply busy in imitation without love. Come, let's find out the solution of this question and the standard of love. Hazrat Abu Dardaa (Allaah be pleased with him) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

حُبُّكَ الشَّيْئَ يُغَيِّبُ وَيُصِمُّ (مسند امام احمد:

٢١٦٩٣، البوداؤد: ٥١٣٠)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, "When a person loves someone then that love makes them blind (from seeing the fault of the beloved) deaf (from hearing the faults of the beloved).

(Musnad Imaam Ahmad: 21694, Aboo Daawood: 5130)

It is proven like broad daylight from this sacred *Hadees* that the undenied evidence of love and the correct standard is this, that the claimant's [beholders] eyes and ears would be clean from seeing and hearing the faults of the beloved. Infront of proper intellect too, this is the correct standard of love, because the center of love is beauty and elegance. And this is not possible that the eyes of the beholder would be able to find any fault in the personality of the beloved. And if anyone is able to see any blemish and flaw then he is fake in his claim of love. Really the loving eyes do not see any defect. And surely, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is flawless.

Hazrat Hassaan Bin Saabit (Allaah be pleased with him) says, about the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam):

وَ أَحْسَنُ مِنْكَ لَمْ تَرَكَطْ عَيْنِي وَأَجْمَلُ مِنْكَ لَمْ تَدِدِ النِّسَاءَ
خُلِقْتَ مُبَرَّأً مِنْ كُلِّ عَيْبٍ كَأَنَّكَ قَدْ خُلِقْتَ كَمَا تَشَاءُ

"Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), my eyes have not seen anyone more beautiful and splendid than You,

Because any mother has not given birth to anyone like You
You have been born to be purified from all kind of imperfection,
Thus; You have been born like You yourself wanted to be”
(*Deewaan-e-Hassaan*, pg.21)

It is proven that the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is without any fault. And anyone who sees defect in the faultless, how can his claim of love considered as correct? On this standard, you can scrutinise the existing sects.

Some groups by calling the *Khulafaa-e-Raashideen* [The four Caliphs] and the Beloved ones of the Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) hypocrites and infidels are imposing the blemish of the love of infidelity and hypocrisy on the persona of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).

Some are giving pain to *Sarwar-e-Dou Aalam* [The King of the Worlds] the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) by instigating humiliation to the grandeur of the sacred Progeny. Some by denying the excellences of the Finality of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) are ready to fight, in defying the Magnificence of the Prophethood.

Some by denying the blessed *Ahaadees* of *Tajdaar-e-Madinah* [The Divine King of Madinah] the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) are busy in insulting and offending the Divine Lord.

Some have insulted the Prophethood, by denying the excellences of the knowledge’s and practices of *Aqaa-e-Dou Aalam* [The Master of the Universe] the Beloved Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*).

Some say, he is mixed in sand after dying, he (*Sallal Laahu ‘Alaiehi Wa Sallam*) was only a human like us. He is equivalent to our elder brother and he should only be respected like an elder brother.

Moreover; someone is saying the kind of knowledge he (*Sallal Laahu ‘Alaiehi Wa Sallam*) has such knowledge is also possessed by every Tom, Dick and Harry, and every madman, every child, every animal and every beast also has it.

Some are saying the knowledge of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is less than the knowledge of the accursed *Shaietaan* [Satan] and the Angel of Death [Hazrat Izraa'eel *Salutation on him*].

Someone is saying, doing *Meelaad Shareef* is like celebrating the birthday of Hindu Kanahiyaa [Hindu's God].

Someone says to divert thoughts towards him [The Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] in *Salaah* [*Namaaz*] is worse than the thought of having sex with wife with the evil thought of adultery and to be drown in the thought of bull and donkey.

Someone is announcing this loudly, that lots of mistakes were done by him (*Sallal Laahu 'Alaiehi Wa Sallam*) therefore; Almighty Allaah reprimand him (*Sallal Laahu 'Alaiehi Wa Sallam*).

Someone said, like we forget he (*Sallal Laahu 'Alaiehi Wa Sallam*) would also keep forgetting *Ma'aazal Laah* [We seek Allaah's protection] for all these things.

How many things should be written, a person with common sense can easily understand this fact, when this matter is proven by intelligence and *Shari'ah* that the people who love, they cannot see any defect in their beloved and neither their ears can hear any defect of the beloved. Then that nation whose day and night habit is to prove from the Qur'aan, *Ahaadees*, and by intellectual and biased evidences that the sacred personality of the Holy Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) had defects, how can they be truthful in their claimant of love of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)?

Pledge by Allaah, our Grand Prophet is Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) and the meaning of Muhammad is flawless. So, the one who accepts there is fault in Muhammad, he has not even accepted Muhammad as Muhammad. Only that person believes the Grand Prophet is Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) who believes the Grand Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is flawless. Therefore; it is proven that amidst all the groups only that group is truthful in their claimant of love, who believes the Grand Holy

Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is pure and sacred from all blemishes and flaws.

Sign of Love

It is proven in the previous lines, the *Ieemaan* [Faith] depends on the love of the Divine Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and amidst the symbol of love one is this, the lover remembers his beloved abundantly. Hence; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says, مَنْ أَحَبَّ شَيْئًا أَكْثَرَ ذَكَرَهُ "The one who loves someone he often remembers only him".

(Kanzul Ummaal: 1829, Zarqaani Alal Mawaahib, vol-6, pg. 314)

Thus; the more a person will love the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the more he will also remember him profusely. It is learnt that to recall him (Sallal Laahu 'Alaiehi Wa Sallam) abundantly is the necessity of love and *Ieemaan* [Faith].

Allamaah Muhaasabee (*Allaah have mercy on him*) says:

عَلَامَةُ الْمُحِبِّينَ كَثْرَةُ الذِّكْرِ لِلْمَحْبُوبِ
عَلَى طَرِيقِ الدَّوَامِ لَا يَنْقُطُونَ وَلَا
يَمْلُونَ وَلَا يَفْتَرُونَ وَقَدْ أَجْهَمَ الْحُكَمَاءُ
عَلَى أَنَّ مَنْ أَحَبَّ شَيْئًا أَكْثَرَ مِنْ ذِكْرِهِ
فَذِكْرُ الْمَحْبُوبِ هُوَ الْعَالِبُ عَلَى قُلُوبِ
الْمُحِبِّينَ لَا يُرِيدُونَ بِهِ بَدَلًا وَلَا يَنْغُوْنَ
عَنْهُ حَوْلًا وَلَوْ قَطَعُوا عَنْ ذِكْرِ مَحْبُوبِهِمْ
لَفَسَدَ عَيْشُهُمْ وَمَا تَلَدَّدُ الْبُتْلُذُّونَ
بِشَيْءٍ إِلَّا مِنْ ذِكْرِ الْمَحْبُوبِ

(زرقاني على المواهب، ج ٦، ص ٣١٤)

The sign of a lovers is, they do the *Zikr* [Rememberance] of the beloved continuously, endlessly. In such a way, that they are never separate from *Zikr*, and neither do they leave it, and nor they do deficiency. The wise men have consensus on this, that the lover remember their beloved continuously and the remembrance of the beloved inspires the heart in such a way that the lovers neither do they want it's substitute and nor do they want to turn away from it. And if the *Zikr* of their beloved is detached from them then their life will destroy. And they do not find pleasure and sweetness in anything which they find in the *Zikr* [remembrance] of the beloved.

(Zarqaani Alal Mawaahib vol-6, pg.314)

وَمِنْ عَلَامَاتِ مَحَبَّتِهِ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ تَعْظِيمُهُ عِنْدَ ذِكْرِهِ وَإِظْهَارُ
الْخُشُوعِ وَالْخُضُوعِ وَالْإِنْكَسَارِ مَعَ
سَمَاعِ اسْمِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(زرقانی علی المواہب، ج ۶، ص ۳۱۵)

Amongst the signs of love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is, at the time of his sacred Zikr [remembrance], he should be respected and especially at the time of listening to his sacred name expression of *Khushoo*, *Khuzoo* [extreme self-effacement and self-mortification] and humility and humbleness is exhibited.

(Zarqaani Alal Mawaahib vol-6, pg.315)

Imaam Qaazi Iyaaz (Allaah have mercy on him) says:

وَمِنْ عَلَامَاتِ مَحَبَّتِهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كَثْرَةُ الشَّوْقِ إِلَى لِقَاةٍ إِذْ كُلُّ
حَبِيبٍ يُحِبُّ لِقَاءَ حَبِيبِهِ (زرقانی علی
المواہب، ج ۶، ص ۳۱۷، سبل الہدی ج ۱۱،
ص ۴۳۲)

It is also amongst the signs of the love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that there would be an immense desire for his sacred vision because every lover holds the meeting with his beloved very precious.

(Zarqaani Alal Mawaahib vol-6, pg.317, Subulal Huda, vol-11, pg.432)

وَمِنْ عَلَامَاتِ مَحَبَّتِهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَنْ يَلْتَذُّ مُحِبُّهُ بِذِكْرِ الشَّرِيفِ
وَيَطْرَبُ عِنْدَ سَمَاعِ اسْمِهِ الْبُخْبِ
(زرقانی علی المواہب، ج ۶، ص ۳۲۲)

And it is also amidst the signs of adoration of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that the over will get spiritual pleasure and elation with his sacred remembrance. And would be happy at the time of hearing his blessed name.

(Zarqaani Alal Mawaahib vol-6, pg.322)

Now imagine the condition of those people who are not happy with the discourse of his sacred remembrance, sublime attributes and excellences, appearance and character. Rather; their hearts are distressed. Is their heart being distressed by his sacred remembrance not an open evidence of being deprived from *Iemaan* [Faith] and love!

His Zikr [remembrance] is the Zikr [Remembrance] of Allaah

It is *Hadees-e-Qudsee*, Almighty Allaah states:

جَعَلْتُ تَسَامَ الْإِيمَانِ بِذِكْرِكَ مَعِيَ
وَقَالَ أَيْضًا جَعَلْتُكَ ذِكْرًا مِّنْ ذِكْرِي
فَمَنْ ذَكَرَكَ ذَكَرَنِي-

(شفا شریف، ج ۱، ص ۱۲)

I have restricted the completion of *Ieemaan* [faith] on this that (O' Beloved) with My Zikr [Remembrance] your zikr is also mentioned and I have established your zikr [remembrance] as My Zikr [Remembrance]. Thus; whoever did your zikr [remembered you] he did My Zikr [remembered Me].

(Shifaa Shareef vol-1, pg. 12)

Hazrat Abu Sa'eed Khudri (*Allaah be pleased with him*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

أَتَانِي جِبْرَائِيلُ فَقَالَ إِنَّ رَبَّكَ يَقُولُ
أَتَدْرِي كَيْفَ رَفَعْتُ ذِكْرَكَ قُلْتُ اللَّهُ
أَعْلَمُ قَالَ إِذَا ذُكِرْتُ ذُكِرْتَ مَعِيَ

(زرقانی علی المواب و در منثور، ج ۶، ص ۳۶۴، سبل الہدی، ج ۱، ص ۴۶۶، ج ۱۰، ص ۳۲۱، ابویعلیٰ: ۱۳۷۵، ابن حبان: ۳۳۸۲)

Jibraa'eel came to me and said, Undoubtedly, your Rabb says that, (O' beloved), do you know how I have raised high your zikr [remembrance]? I said, Allaah knows the Best. Stated, "When I will be Remembered then along with My Remembrance your remembrance will also be done."

(Zarqaani Alal Mawaahib and Durr-e-Mansoor vol-6, pg.364, Subulal Huda, vol-1, pg.466, vol-10, pg.321, Ibne Hibbaan: 3382, Abu Ya'ala: 1375)

Therefore; see the lusterous splendours of the zikr [remembrance] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with the Zikr [Remembrance] of the Gracious Almighty Allaah in the Holy Qur'aan.

يَوْمَئِذٍ يَدْعُو لِلَّهِ وَسُؤْلُهُ (Al Fatah, 9) اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهِ (Al Hujuraat, 15) الَّذِيْنَ اٰمَنُوْا

بِاللّٰهِ وَرَسُولِهِ (An Noor, 62) أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللّٰهِ وَرَسُولِهِ أَطِيعُوا (An Noor, 62)
 اللّٰهُ وَأَطِيعُوا الرَّسُولَ (Al Maaidah, 92) أَطِيعُوا اللّٰهَ وَرَسُولَهُ (Al Anfaal, 20) مَنْ يُطِيعِ اللّٰهَ
 وَرَسُولَهُ (An Nisaa, 13) وَيُطِيعُوا اللّٰهَ وَرَسُولَهُ (At Taubah, 71) وَإِنْ تُطِيعُوا اللّٰهَ وَرَسُولَهُ
 (Al Hujuraat, 14) اسْتَجِيبُوا لِلّٰهِ وَلِلرَّسُولِ (Al Anfaal, 24) وَمَنْ يَعْصِ اللّٰهَ وَرَسُولَهُ
 (An Nisaa, 14) إِنَّ الَّذِينَ يُؤْذُونَ اللّٰهَ وَرَسُولَهُ (Al Ahzaab, 57) بَرَاءَةٌ مِنَ اللّٰهِ وَرَسُولِهِ
 (At Taubah, 1) مِنْ دُونِ اللّٰهِ وَلَا رَسُولِهِ (At Taubah, 16) وَأَذَانٌ مِنَ اللّٰهِ وَرَسُولِهِ
 (At Taubah, 3) أَنَّهُ مَنْ يُحَادِدِ اللّٰهَ وَرَسُولَهُ (At Taubah, 63) إِنَّ الَّذِينَ يُحَادِّثُونَ اللّٰهَ وَ
 رَسُولَهُ (Al Mujaadalah, 5) الَّذِينَ يُحَارِبُونَ اللّٰهَ وَرَسُولَهُ (Al Maaidah, 33) وَلَا يَحِرْمُونَ
 مَا حَرَّمَ اللّٰهُ وَرَسُولُهُ (At Taubah, 29) قُلِ إِنَّمَا نَعْبُدُ اللَّهَ وَالرَّسُولَ (Al Anfaal, 1) قَرَدُّوهُ إِلَى اللَّهِ
 وَالرَّسُولِ (An Nisaa, 59) وَمَنْ يُشَاقِقِ اللّٰهَ وَرَسُولَهُ (Al Anfaal, 13) ذَلِكَ بِأَنَّهُمْ شَاقُّوا
 اللّٰهَ وَرَسُولَهُ (Al Hashar, 4) مَا أَتَاهُمْ اللّٰهُ وَرَسُولُهُ (At Taubah, 59) سَيُؤْتِيَنَا اللّٰهُ مِنْ فَضْلِهِ
 وَرَسُولُهُ (At Taubah, 59) أَنَّهُمْ كَفَرُوا بِاللّٰهِ وَرَسُولِهِ (At Taubah, 54) أَغْنَاهُمْ اللّٰهُ وَرَسُولُهُ
 (At Taubah, 74) فَإِنَّ لِلّٰهِ خُمُسَهُ وَلِلرَّسُولِ (Al Anfaal, 41) الَّذِينَ كَذَبُوا اللّٰهَ وَرَسُولَهُ
 (At Taubah, 90) وَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ (At Taubah, 94) وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
 (An Noor, 48) أَنْ يَجِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ (An Noor, 50) وَصَدَقَ اللَّهُ وَرَسُولُهُ
 (Al Ahzaab, 22) إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ وَرَسُولَهُ (Al Ahzaab, 29) وَمَنْ يَقْمُتْ مِثْقَلَ ذَرَّةٍ
 وَرَسُولِهِ (Al Ahzaab, 31) إِذَا قَضَى اللَّهُ وَرَسُولُهُ (Al Ahzaab, 32) لَا تُقَدِّمُوا بَيْنِي وَ
 اللّٰهَ وَرَسُولِهِ (Al Hujuraat, 1) وَيَصْرُوفِ اللَّهُ وَرَسُولَهُ (Al Hashar, 4) وَلِلّٰهِ الْعِزَّةُ وَلِرَسُولِهِ
 (Al Munaafiqoon, 8) مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ (Al Ahzaab, 22) وَمَنْ يَعْصِ اللّٰهَ وَرَسُولَهُ
 (Al Ahzaab, 36) أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ (Al Ahzaab, 66)

Hazrat Ka'ab-e-Ahbaar (*Allaah be pleased with him*) says:

أَقْبَلَ آدَمُ عَلَى ابْنِهِ شَيْثَ فَقَالَ أَيْ بُنَيَّ
أَنْتَ خَلِيفَتِي مِنْ بَعْدِي فَخُذْهَا
بِعَبَارَةِ التَّقْوَى وَالْعُرْوَةِ الْوُثْقَى فَكَلِّمَا
ذَكَرْتَ اللَّهَ فَأَذْكُرْ إِلَى جَنْبِهِ اسْمُ مُحَمَّدٍ
فَإِنِّي رَأَيْتُ اسْمَهُ مَكْتُوبًا عَلَى سَاقِ
الْعَرْشِ وَأَنَا بَيْنَ الرُّوحِ وَالْطِّينِ ثُمَّ إِنِّي
طَفَعْتُ السَّلَوتِ فَلَمْ أَرِ فِي السَّلَوتِ
مَوْضِعًا إِلَّا رَأَيْتُ اسْمَ مُحَمَّدٍ مَكْتُوبًا
عَلَيْهِ وَإِنَّ رَبِّي أَسْكَنَنِي الْجَنَّةَ فَلَمْ أَرِ فِي
الْجَنَّةِ قَصْرًا وَلَا غُرْفَةً إِلَّا وَجَدْتُ اسْمَ
مُحَمَّدٍ مَكْتُوبًا عَلَيْهِ وَلَقَدْ رَأَيْتُ اسْمَ
مُحَمَّدٍ مَكْتُوبًا عَلَى نُحُورِ الْخُورِ الْعَيْنِ
وَعَلَى وَرَقِ قَصَبٍ لِبَاجِمِ الْجَنَّةِ وَعَلَى
وَرَقِ شَجَرَةٍ طُولِي وَعَلَى وَرَقِ سِدْرَةِ
الْمُنْتَهَى وَعَلَى أَطْرَافِ الْحُجُبِ وَبَيْنَ
أَعْيُنِ الْمَلَائِكَةِ فَكَثُرَ ذِكْرُهُ فَإِنَّ
الْمَلَائِكَةَ مِنْ قَبْلِ تَذْكُرِي فِي كُلِّ
سَاعَاتِهَا

(زرقانی علی المواہب، ج ۴، ص ۲۳۹، سبل
الہدی، ج ۱، ص ۸۷)

Aadam (*Salutation on him*) turned his attention towards his son Shees (*Salutation on him*) and said, "O my son, you are my caliph after me. Thus; uphold the caliphate with the crown of *Taqwaa* [abstinence] and *Aqeedah* [strong belief] and when you do *Zikr* [the Remembrance] of Allaah then along with Him also do *zikr* [the remembrance] of the name Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*). Because I saw his name written on the pillars of Arsh when I was in between soul and soil (clay). Then when I observed all the skies I did not see any place where the name of Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) is not written. And my Rabb [The Creator] kept me in Paradise. So, I saw the name Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) written on every palace of the Paradise, and on every balcony and on terrace, and on the chest of all the Hoorie [*Hoor*], and on the leaves of all the trees of Paradise and on *Shajar-e-Taubah* [Name of Tree in Paradise] and on the leaves of *Sidraa-tul-Muntahaa* [Tall Trees in Paradise] and on the edges of the veils and between the eyes of the angels. Therefore; you must do his *zikr* [remember him] abundantly. Because the angels are all the time engaged in his *zikr* [remembrance]."

(Zarqaani Alal Mawaahib, vol-4, pg. 239,
Subulal Huda, vol-1, pg. 87)

To respect the Prophet is the main Obligation

Honouring and respecting *Huzoor Saiyyid-e-Aalam* [The honourable Chief of the World] (*Sallal Laahu 'Alaiehi Wa Sallam*) is the actual/main requisite. Rather it is the basis of all the obligations [*Faraa'iz*] and his minute insult or contradiction is *Kufr* [infidelity]. Almighty Allaah says:

إِنَّا أَمَرْنَاكَ شَاهِدًا وَمُبَشِّرًا وَ
نَذِيرًا ۝ تَتُومِنُوا بِاللَّهِ وَرَسُولِهِ
وَنَعِزُّرُوهُ وَتُوقِرُوهُ وَتُسَبِّحُوهُ بَكْرَةً
وَأَصِيلًا ۝ (الفتح)

(O My Beloved Prophet) Certainly, We have sent you as a *Shaahid* [Omnipresent and Omniscient] and *Mubashshir* [The Bearer of glad tidings] and *Nazeer* [A warner]. [O people] you should believe in Allaah and His Messenger, and honour and revere the Prophet, and that you may glorify Him in the morning and the evening.

(*Al-Qur'aan*, chapter *Al Fatah*, verse 8, 9)

In this sacred verse, three things have been ordered. Firstly, the belief in Allaah and His Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Secondly, to respect and honour the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And thirdly, *Tasbeeh* [Glorification] meaning to worship Allaah. *Ieemaan* [Faith] has been kept in the first place because without *Ieemaan* [Faith] honouring is not beneficial. The honouring of Beloved has been kept ahead [more worthy] over worship because without honouring [the Beloved Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] the worshipping of the whole life is useless and condemned.

It has been stated in another place:

فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَ
اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ
أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ (الاعراف)

Then those who believe in him [Prophet] and honour him and help him and follow that Light which has been sent down with him. They are the people who have attained their success.

(*Al-Qur'aan*, chapter *Al A'raaf*, verse 157)

In this sacred verse, also the same sublime classification is present. Firstly, to believe in him [Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam], secondly the respect of him and thirdly the triumph of his religion and the following of the sacred Qur'aan. It is proven that it is compulsory for a *Mu'min* [True believer] that momentarily after accepting *Ieemaan* [faith], the honouring and respecting of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) becomes mandatory. And if there is any defect in this respect then all the deeds are ruined. It is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ
فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ
بِالنَّقُولِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ
تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ ①
إِنَّ الَّذِينَ يَعْضُونَ أَصْوَاتَهُمْ عِنْدَ
رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ
قُلُوبَهُمْ لِيَتَّقُوا ② لَهُمْ مَغْفِرَةٌ وَأَجْرٌ
عَظِيمٌ ③ (الحجرات)

O believer, do not raise your voices above the voice of the *Nabee* (Prophet Muhammad), and do not speak aloud in his presence as you speak aloud to one another, least your deeds become in vain, while you are unaware. Undoubtedly, those who lower their voices in the presence of the Messenger of Allaah, are the ones whose hearts Allaah has tested for piety. For them is forgiveness and a great reward.

(Al Qur'aan, chapter Al Hujuraat, verses 2,3)

This sacred verse teaches to us the decorum and respect, magnificence and esteem veneration of the Holy court of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And it has been stated to us to fully take care of the decorum and respect. Otherwise, there is peril of ruining the good deeds. And then when the sacred Companions (*Allaah be pleased with them*) fully complied on it. And in his honourable presence would speak anything in a very low voice, then Almighty Allaah highly praised them and gave them preeminent good news and called the one's who discarded respect as senseless. Therefore; He said:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ
الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ① وَكَوَلَّ
أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ

Certainly (O Beloved), many of those who call you from outside the rooms, have no understanding. And if they have patience, until you (O Prophet) yourself had come out to

حَيَّرَ اللَّهُ عَلَيْهِمُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾
(الحجرات)

them that would have been better for them. And Allaah is forgiving Merciful.

(Al Qur'aan, chapter Al Hujuraat, verses 4,5)

This verse was revealed regarding the delegation of Bani Tameem when in the afternoon they came in the holy presence of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). At that time, he was resting. They started calling him aloud with his name. He graced outside. On this it was stated that to call him like this is against the respect, and it is illiteracy and senselessness. Rather, it was better that these people would have been patient and he would have himself come out to these people. It is stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ (البقره)

O you who believe! Say not (to My Beloved) "Raa'inaa" [Do leniency on our conditions] but say "Unzurnaa" [Bestow gracious glance on us]. And listen attentively (to him) and for the disbelievers is a painful punishment.

(Al-Qur'aan, chapter Al Baqarah, verse 104)

When the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would teach or instruct something to the Companions. Sometimes in between, they would say (رَاعَيْنَا رَسُولَ اللَّهِ) "Raa'inaa Yaa Rasoolal Laah),," meaning, Huzoor show kindness on our condition and give us chance to completely understand the Holy statement. This same word "رَاعَيْنَا" (Raa'inaa) was a word of disrespect and dishonour in the language of Jews. They started saying the same word with the intention of dishonouring and disrespecting. On this sacred verse was descended that, "O faithful People, do not say such words about Our Beloved (Sallal Laahu 'Alaiehi Wa Sallam) from which any enemy would get a chance to be insolent and disrespectful. It is learnt that it is compulsory to respect and honour the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and to present respectful words in his presence. And it is not allowed to bring on our tongues such words in which there is even a slight doubt of negligence in his honour.

ادب گاہیست زیر آسماں از عرش نازک تر
نفس گم کرده می آید جنید و بایزید این جا

**Adab Gaaheist Zeer-e-Aasmaan Az Arsh Naazuk Tar
Nafas Gumm Kardah Mee Aayad Junaied-o-Baayazeed
Ieen Jaa**

This is a place of honour under the sky which is more
delicate than the Arsh

Here even the personalities like Junaied and Baayazeed
do not even take breath without respect

(Izzat Bukhaari)

Almighty Allaah has addressed several respected Prophets (Salutation
on them) with their personal name for example:

يَا دَمْرُ اسْكُنْ اَنْتَ وَرَوْجُكَ الْجَنَّةَ يٰ نُوحُ اهْبِطْ يٰ اِبْرٰهِيْمُ اَعْرِضْ عَنْ
هٰذَا يٰ مُوسٰى اِنِّىْ اصْطَفَيْتُكَ لِيَعِيسٰى ابْنِ مَرْيَمَ اذْكُرْ نِعْمَتِىْ عَلَيْكَ
يٰ يَحْيٰى خُذِ الْكِتٰبَ

But did not address anywhere His Beloved (Sallal Laahu 'Alaiehi Wa
Sallam) with his personal name. Instead, in most precious style said,
يَا أَيُّهَا النَّبِيُّ [Yaa Aiiyyuhan Nabee] يَا أَيُّهَا الرَّسُولُ [Yaa Aiiyyuhar Rasool] and
somewhere addressed him by saying, يَا أَيُّهَا الْمُرْسَلُ [Yaa Aiiyyuhal
Muzzammil], يَا أَيُّهَا الْمُدَّثِّرُ [Yaa Aiiyyuhal Muddassir], طه [Taahaa],
somewhere لَيْسَ [Yaaseen]. Similarly, the earlier Nations [Umam]
also address their Prophets with their personal names for example,

يُوسَى اجْعَلْ لَّنَا إِلَٰهًا كَمَا لَهُمُ آلِهَةٌ

(O Moosaa, make for us a Worthy for worship)

(Al-Qur'aan, chapter Al A'raaf, verse.138)

إِذْ قَالَتِ الْخَوَارِجُ لِيَعِيسَى ابْنِ مَرْيَمَ (المائدة: 112)

(When the disciples said, O leesaa, son of Maryam)

(Al-Qur'aan, chapter Al Maaidah, verse.112)

But Almighty Allaah ordered the nation [Ummah] of His Beloved (Sallal Laahu 'Alaiehi Wa Sallam) لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا (Make not the calling of the Messenger amid yourselves, like one calls the other amongst you)

(Al-Qur'aan, chapter An Noor, verse.63)

Do not retain calling the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) amidst yourself like you call one another. Meaning, whenever he is being addressed then do not call him like common people with personal names like Yaa Muhammad, Yaa Ahmad. Instead address him with respect and honour, reverence and devotion, "Yaa Nabiyyal Laah, Yaa Rasoolal Laah, Yaa Habeebal Laah, Yaa Rahmatal Lil Aalameen" (Sallal Laahu Alaieka Wa Sallam).

از خدا خواہیم توفیق ادب بے ادب محروم ماند از لطف رب

**Az Khudaa Khawaaheim Taufeeq-e-Adab
Bay Adab Mahroom Maand Az Lutf-e-Rabb**

Ask Allaah to give you the ability to respect
The disrespectful is excluded from the Pleasure of Allaah

After the treaty of Hudaibiyah when Urwah Bin Mas'ood Saqafi came back to his nation he said to them: O Nation,

وَاللّٰهُ لَقَدْ وَفَدْتُ عَلَى الْمُلُوكِ وَوَفَدْتُ
عَلَى قَيْصَرَ وَكِسْرَى وَالنَّجَاشِيَّ وَاللّٰهُ إِن
رَأَيْتَ مِدْكَ قَطُّ تَعَطَّبَهُ أَصْحَابُهُ مَا
يُعْظِمُ أَصْحَابُ مُحَمَّدٍ مُحَمَّدًا وَاللّٰهُ أَن
يَتَنَحَّمْ نَحَامَةً إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ
مِّنْهُمْ فَذَلِكَ بِهَا وَجْهُهُ وَجَدُّكَ وَإِذَا
أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ وَإِذَا تَوَصَّاءُ كَادُوا
يَقْتَتِلُونَ عَلَى وَضُوئِهِ وَإِذَا تَكَلَّمَ خَفَضُوا
أَصْوَاتَهُمْ عِنْدَهُ وَمَا يَحْدُونُ النَّظَرَ إِلَيْهِ

Promise by God, I recieved the opportunity of visiting the courts of the Kings and I have seen the courts of Qaiesar [Caesar], Kisraa [Chosroes] and Najjaashee [Negus]. Promise by God I have not seen the companions of any King regarding them so much like the Companions of Muhammad respect Muhammad (Sallal Laahu 'Alaiehi Wa Sallam). I sure upon Allaah, honestly he does not throw snivel or spit or phlegm, but it is on the hands of one of them and they rub it on their faces and body. And when he gives any order they

تَعْظِيماً لَكَ وَإِنَّهُ قَدْ عَرَضَ عَلَيْكَ حُطَّةً
رُشِدًا فَاقْبَلُوهَا

(زرقاني على المواهب، ج ٢، ص ١٩٢، بخاري:
٢٤٣١، بيل الهدى، ج ٥، ص ٣٥)

try to take lead on one another in fulfilling it. And when he does *Wuzu* [ablution] they draw on to the water of ablution as if that it seems they will fight and kill one another. And when he talks then all of them lower their voices. And due to his respect and honour no one can look at him with sharp eyes. He has presented the Book of Truth and Guidance to you, so you should accept it.

(Zarqaani Alal Mawaahib, vol-2, pg.192, Bukhaari: 2731, Subulal Huda, vol-5, pg. 45)

Only from this one narration it can be evaluated how much the sacred companions respected and honoured the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Imaam Ajal Hazrat Imaam Qaazi Iyaaz (Allaah be pleased with him) says:

وَأَعْلَمُ أَنَّ حُرْمَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بَعْدَ مَوْتِهِ وَتَوْقِيرَهُ وَتَعْظِيمَهُ
لَا زَمَّ كَمَا كَانَ حَالُ حَيَاتِهِ وَذَلِكَ عِنْدَ
ذِكْرِهِ وَذِكْرِ حَدِيثِهِ وَسُنَّتِهِ وَسَمَاعِ
اسْمِهِ وَسَيْرَتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(شفا شريف، ج ٢، ص ٣٢، بيل الهدى، ج ١٢،
ص ٣٩٢)

Accept this, undoubtedly the respect and honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and his reverence and esteem, is mandatory and necessary after his departing also like it was mandatory and essential during his worldly life. And its expression should be done especially at the time of his sacred *Zikr* [remembrance], and at the time of recitation of his sacred *Hadees* [Narration], and at the time of listening to his *Sunnah* [Tradition], and his sacred name and and his *Seerat-e-Taiyyibah* [sacred life].

(Shifaa Shareef, vol-2, pg.32, Subulal Huda, vol-12, pg.394)

It is proven the respect and honour of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is precisely the exact [main] *Ieemaan* [Faith] rather it is the soul of *Ieemaan*. And in this era filled with *Fitnah* [evils]. When the love and importance of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is being taken out from the hearts of the people. It is very important and necessary that in the hearts of the Muslims his real love, devotion, respect and honour is enlightened.

His Zikr [remembrance] is Worship

Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says:

ذِكْرُ الْأَنْبِيَاءِ مِنَ الْعِبَادَةِ وَ ذِكْرُ الصَّالِحِينَ كَفَّارَةٌ (فتح الكبير، ج ٢، ص ٢٠٠، كثر الأعمال: ٢٣٨٠)

The Zikr [remembrance] of the Prophets is worshipping, and the Zikr [remembrance] of the noble people is atonement (of sins).

(Fathul Kabeer, vol-2, pg.20, Kanzul Ummaal: 43438)

When the Zikr [remembrance] of the sacred Prophets and *Auliyaa* [Friends of Allaah] is worshipping and atonement of sins. Then the Zikr [remembrance] of *Huzoor Saiyyidul Amnbiyaa Wal Mursaleen* [The Grand Chief of the Prophets and the Messengers], *Habeeb-e-Rabbul Aalameen* [The Beloved of the Creator of the Entire Universe] Hazrat Muhammad Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) will be worshipping of what status and will be a cause of how much blessings and mercy and atonement of sins. Undoubtedly; his sacred Zikr [remembrance] is the wealth of *Ieemaan* [Faith] and the pleasure of heart and soul.

In view of this sacred purpose this sinner, evil-doer and a dog of the court of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has compiled this book. Even though I fully accept and acknowledge my less knowledge and less sourcefulness. Well, where a sinful person like me, and where is the description of the grandeur and excellence *Sardaar-e-Anmbiyaa* [The Chief of the Prophets], *Habeeb-e-Kibriyaa* [The Beloved of the Greatest Creator] (Sallal Laahu 'Alaiehi Wa Sallam). But by being aware of the dirty intentions and dangerous

conspiracies of some insolents and disrespectful of this present time (who under the cover of *Tauheed* [Oneness of Allaah] and Islaam are distancing the hearts of the Muslims from the love of the Prophets and the *Auliya* [Friends of Allaah]), painful sentiments aroused in my heart. Thus; by keeping my eyes at the Gracious Mercy of Almighty Allaah, took daring courage and presented these few pages in front of you.

I have absolute hope in the Grace and Mercy of Almighty Allaah that with this *Zikr-e-Jameel* [The Discourse of the Charismatic Beauty] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), *In Shaa Allaah*, the hearts of the true Muslims, will enlighten with the *Noor* [Luminance/Divine Light] of *Iemaan* and wisdom. And they will receive satisfaction and pleasure. Moreover; any fallacious speech or writing of the deniers regarding the Glory and Grandeur of the Beloved Mustafaa the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) will not have any effects on them. It is my *du'aa* [plea] to Almighty Allaah that with the mediation of Your Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*) accept my this endeavour and make it profitable and beneficial for the Muslims and make it atonement for my sins. And on the Day of Judgement, and do resurrect me amongst the praisers of Your Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*). *Aameen Summa Aameen*.

In this book, there is detail of the sublime excellences, qualities, attributes, miracles and blessings of the sanctified distinctive appearance of Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). From the sacred head to the holy feet every sacred part is described. Due to this connection, I name this sacred book “*Az Zikrul Jameel Fii Hilyatil Habeebil Khaleel*” (*Sallal Laahu 'Alaiehi Wa Sallam*) [The Discourse of the Charismatic Beauty of the Glorious Distinctiveness of the Most Beloved Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*].

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ وَصَلَّى اللَّهُ عَلَى حَبِيبِهِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَآلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّم

Unworthy,

Muhammad Shafee Al Khateeb Okarvi

(May Allaah forgive him)

Existence of the Prophet

(Hayaatun-Nabee)

حیات النبی
(صلی اللہ علیہ وسلم)

تو زندہ ہے واللہ تو زندہ ہے واللہ
مرے چشم عالم سے چھپ جانے والے

Tuu Zindah Hai Wal Laah Tuu Zindah Hai Wal Laah
Meray Chashm-e-Aalam Say Chhup Jaanay Waalay

A'laa Hazrat Bareilvi

You are alive Pledge by Allaah, You are alive Pledge by Allaah
The One hidden away from my worldly eyes

Before reading about the sacred head to toe details, excellences, qualities and the miracles of Saiyyid-e-Aalam [The Divine Master of the Worlds] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) keep in mind that, all the respected Prophets (Salutation on them) specially our adored *Rahmatal lil Aalameen* [The Mercy for all the Worlds], *Shafee-ul-Muznibeen* [The Intercessor for the Sinner] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is alive with his real and physical existence. They read *Salaah* [Namaaz] and perform sacred conducts. Like with the Grace of Almighty it is stated in the following lines.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿٢٠﴾
(الانبیاء)

And We did not sent you [O Beloved] but as a Mercy for all the worlds.

(Al-Qur'aan, chapter Al Anmbiyaa, verse 107)

Hazrat Allaamah Saiyyid Mahmood Aaloosee Baghdaadi (Allaah have mercy on him) writes in reference to this sacred verse:

وَكُنُّنُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَحْمَةً
لِّلْعَالَمِينَ بِإِعْتِبَارِ أَنَّهُ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ وَاسِطَةُ الْفَيْضِ الْإِلَهِيِّ عَلَى
الْمُمْكِنَاتِ عَلَى حَسَبِ الْقَوَابِلِ وَلِذَا
كَانَ نُورُهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَوَّلَ
الْمَخْلُوقَاتِ فَفِي الْخَبَرِ أَوَّلُ مَا خَلَقَ
اللهُ تَعَالَى نُورَ نَبِيِّكَ يَا جَابِرُ وَجَاءَ فِي
رَوَايَةِ أُخْرَى أَنَّ اللَّهَ الْمُبْعِثُ وَأَنَا الْقَاسِمُ
(روح المعاني، پ ۱۷، ص ۹۷)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) being the Mercy for all the worlds is dependent on this that he (Sallal Laahu 'Alaiehi Wa Sallam) is the mediator of the Bounties of Allaah on all *Mumkinaat* [the possibilities] according to their qualifications. And due to this, the *Noor* [Luminance/ Divine Light] of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the first creation. Because it is stated in the sacred *Hadees*, "O Jaabir, Almighty Allaah created before everything the *Noor* [Luminance] of your Prophet. It is also stated in another *Hadees* Almighty Allaah is, the *Mu'tee* [the Bestowal] and I am *Qaasim* [the distributor].

(Roohul-Ma'aani, vol-17, pg.97)

The same person the author of *Roohul-Ma'aani* further says:

وَالَّذِي اخْتَارَهُ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِنَّمَا بُعِثَ رَحْمَةً لِّكُلِّ فِرْقَةٍ مِّنَ
الْعَالَمِينَ مَلَكٌ كَتَبَتْهُمْ وَأَنسَاهُمْ وَجَنِّهِمْ وَلَا
فَرَقَ بَيْنَ الْمُؤْمِنِ وَالْكَافِرِ مِنَ الْإِنْسِ
وَالْجِنِّ فِي ذَلِكَ وَالرَّحْمَةُ مُتَقَاوِمَةٌ (روح
المعاني، پ ۱۷، ص ۹۷)

And near me the powerful *Maslak* [Path] is this, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is sent as Mercy for each and every thing of the Universe. He is Mercy for all the Angels, humans and the Jinns. And in this order there is no difference between human and jinn, *mu'min* [true believer] and *Kaafir* [infidel]. And this Mercy is individual in favour for everyone and possesses separate speciality.

(*Roohul-Ma'aani*, vol-17, pg.97)

The leader of the opponents Muhammad Qaasim Saahib Nanotvi writes:

Infront of the researchers, the Prophet of Allaah's (*Sallal Laahu 'Alaiehi Wa Sallam*) mediation is for the favour and intercession of all the worlds. (*Aab-e-Hayaat* pg. 176). It is proven from this verse, وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ [*Wa maa Arsalnaaka Illaa Rahmatal lil Aalameen*] and its summarised statements that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is Mercy for each and everything for all the worlds and is the mediation and source of all kinds of bounties and blessings for all *Aalam-e-Mumkinaat* [the Worlds of Possibilities]. Meaning, like the root is the cause of freshness and blooming for all the branches of the tree. Similarly, he is the cause of bounties of every kind, for all the Worlds. Is it possible that the roots may dry, would be dead and the branches would remain alive, fresh and flourishing? When this is not possible, then this is also not possible, that the sacred personality for whom is the Mercy and the basic principal he, would be dead and the world would remain alive. Therefore; it is proven he (*Sallal Laahu 'Alaiehi Wa Sallam*) is alive and is the mediation and cause of life for all the Worlds.

وہ جو نہ تھے تو کچھ نہ تھا وہ جو نہ ہوں تو کچھ نہ ہوں

جان ہیں وہ جہان کی جان ہے تو جہان ہے

Woh Jo Nah Thhay Tou Kuchh Nah Thhaa Woh Jo Nah

Hoñ Tou Kuchh Nah Ho

Jaan Hayñ Woh Jahaan Kee Jaan Hai Tou Jahaan Hai

(A'laa Hazrat Bareilvi)

When He did not exist nothing existed, if He does not exist
nothing will exist

He is the soul of the Universe, if soul exists then the Universe exists

Almighty Allaah says:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا
تَشْعُرُونَ ﴿١٥٤﴾ (البقرہ)

And do not say about those who are
slain in the path of Allaah as dead.
Rather, they are alive, but you are
unaware of it.

(Al-Qur'aan, chapter Al Baqarah, verse
154)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ
اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ
يُرْزَقُونَ ﴿١٦٩﴾ فَرَحِمْنِمْ إِنَّهُمْ مِنَ
اللَّهِ فَضْلٌ ۚ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ
يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۚ أَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يُحْزَنُونَ ﴿١٧٠﴾ (آل عمران)

And those who have been slain in
the path of Allaah never think of
them as dead, but they are alive with
their Lord, [from Whom] they get
their sustenance. They rejoice with
the bounties provided by Allaah with
His Grace and are jubilant because
of their successors who have not yet
joined them. On them is not any fear
and nor any grief.

(Al-Qur'aan, chapter, Aal-e-Imraan, verses
169, 170)

It is proven clearly from these two verses that the *Shuhadaa* [Martyrs] are alive. Neither should they be called dead with tongue nor should we consider them dead in the hearts. We cannot understand the reality and state of their life from our senses and intelligence.

Therefore; by keeping faith and belief on the Words of Allaah we should keep this belief that they are alive, they eat and drink and celebrate happiness on the graciousness and bounties of Almighty Allaah. If we deny their life or give it some other meaning, then this is our ignorance and foolishness. And it is an open evidence of our disbelief and unfaithfulness on the Words of Allaah. Because the real and correct meaning of life will not that which our incomplete intelligence and limited understanding has understood. Rather it will be the one which the Creator of life has established with His clear and pure announcement. When the lives of the Martyrs are proven from the original Text of the Holy Qur'aan then how can there be a doubt in the lives of the Respected Prophets and the virtuous one's of the nation. Who are without an argument much higher and superior in status and rank than the Martyrs. Therefore; in reference to these verses *Ghazaali-e-Dauraan* [the Ghazaali of his Era], *Allaamatul-Asr* [The Scholar of the Era] Hazrat Maulana Saiyyid Ahmad Sa'eed Saahib Kaazimee (*May Allaah continue his grace*) states:

“Apparently these sacred verses prove the life of the Martyrs (Non-Prophets) but in reality the Prophets (*Salutation on them*) specially the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is included in this. Because in view of all the evidences and incidents this is an undeniable fact that all the Prophets (*Salutation on them*) are Martyrs. And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) received the status of Martyrdom in the world. Undoubtedly he is included in the overview of مَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ. The details of this abstract is “يُقْتَلُ” (“*Yuqtalu*”) is taken from *Qatl* and the meaning of *Qatl* is “*Imaatat*” meaning to kill. There is a fine difference in the meaning of *Qatl* and *Imaatat* which is necessary to consider. *Imaam Raaghib Isfahaani*, while describing the meaning of *Qatl*, enhances this difference. It is stated in *Mufradaat-e-Raaghib* [Book] (*Qatl*)

(Vol-1, pg.655)

(قَتْل) أَصْلُ الْقَتْلِ إِزَالَةُ الرُّوحِ عَنِ الْجَسَدِ كَالْمَوْتِ لَكِنْ إِذَا اعْتُبِرَ بِفِعْلِ الْمُسَوِّى
لِذَلِكَ يُقَالُ قَتْلٌ وَإِذَا اعْتُبِرَ بِفَعُولِ الْحَيَاتِ يُقَالُ مَوْتُ - (ج ١ ص ٢٥٥)

Meaning: (*Qatl*) The real meaning of *Qatl* [murder] is the act of

disengaging the soul from the physical body like death. But when the perspective of executioner's action and the one murdered is assumed it would be labelled as murder. But if viewed as an act of termination of life it would be called death.

Since in *Qatl* [murder] the action of the executioner is considered reliable. And the authority of action is also considered for the executioner. Therefore; the association of *Qatl* [murder] towards the executioner is correct and this person can be called *Qaatil* [murderer]. In contrary to *Imaatat* [to give death] the mentioned action is not certainly reliable. Rather have to rely on the death of life. And the authority of the person cannot go beyond his action and reach the death of life. A person can only do this much that from his side he can do some action. For example, to strike someone with a sword or to poison someone or to cut someone's body in to pieces. However; to take out the life from this person cannot be in this person's authority. That is only associated with the Divine Powers of Almighty Allaah. Therefore; a person can be a murderer but cannot be a *Mumeet* [Someone who gives death]. The ending of life is only connected to the Divine Powers of Almighty Allaah. Hence; the Association of *Imaatat* can only be towards Almighty Allaah. To end life is only the Action of Almighty Allaah and *Mumeet* cannot be anyone beside Him."

By this description of ours a doubt might have created in the minds of the readers. That the general inclusion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in مَنْ يُقْتَلُ "Maieny-yuqtalu is against the meaning of وَاللَّهُ يَحْصِيكَ مِنَ النَّاسِ. Because when Almighty Allaah has promised to save his life from the people then how can he be murdered and without being murdered it is not possible to include him in مَنْ يُقْتَلُ .

For the solution of this, we have already indicated that, in the action of murder the person doing it is considered. And in *Imaatat* the end of life. The details of this abstract is, in these Words of Almighty Allaah, وَاللَّهُ يَحْصِيكَ مِنَ النَّاسِ neither is the word of murder nor death. The summary of this promise is Almighty Allaah will protect him from the assassination of the people. Meaning for his sacred

personality no one will be able to do any such action by which *عَادَةُ عَلَى الْفُورِ* [Immediate death would take place]. Therefore; the Promise of Almighty Allaah is fulfilled and no one has the power to kill him.

Now the thing is, how the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is generally included in *مَنْ يُقْتَلُ* so, the answer to this is by *Qatl*, it means that action which would become a cause of death of life. The action of *Qatl*, for the cause of end of life is of two kinds. One *عَادَةُ* habitual and the other is *خَارِقًا لِلْعَادَةِ* against the habit. By habitual action of *Qatl* immediately life ends *عَادَةُ عَلَى الْفُورِ*. And *خَارِقًا عَادَت* against habit immediately the life does not end. Rather only after a long time the cause of death becomes evident.

Almighty Allaah fulfilled His promise by saving the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) from the first kind of murder. The second kind of the action of murder is proven on the basis of Allaah's Will. That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would get the status of Martyrdom by entering in the overview of, *مَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ* And there will not be the ability of any irreligious by calling him dead and will be dared to deny the life of Prophethood. Our evidence of this claim is, that *Hadees* of Imaam Bukhaari and Imaam Baiehaqi which Imaam Jalaal-ud-deen Suyoottee (*Allaah have mercy on them*) have written in his famous book "*Añmbaail-Azkiyaa Bi-Halyaatil-Añmbiyaa*."

وَأَخْرَجَ الْبُخَارِيُّ وَالْبَيْهَقِيُّ عَنْ عَائِشَةَ
قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ لَمْ أَزَلْ
أَجِدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ
فَهَذَا أَوَانٌ انْقَطَعَ أَبْهَرِي مِنْ ذَلِكَ
السَّمِّ

(انباء الاذكياء، ص ۱۳۹، بخاری: ۴۲۲۸)

Imaam Bukhaari and Imaam Baiehaqi have narrated this from Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) she said, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would say in his illness before departing that the poisoned bite which I ate in Khyber I always feel its pain. Therefore; now that time has come, due to the effect of that poison my *Rag-e-Jaan* [vein of life/ Jugular vein] will be disconnected.

(*Añmbaail-Azkiyaa*, pg.149, Bukhaari: 4428)

Therefore; Imaam Zarqaani (*Allaah have mercy on him*) says:

وَقَدْ ثَبَتَ أَنَّ بَيْنَنَا صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَاتَ شَهِيدًا لِأَكْلِهِ يَوْمَ خَيْبَرَ مِنْ
شَاةٍ مَسْهُومَةٍ سَيًّا قَاتِلًا مِنْ سَاعَةٍ
حَتَّى مَاتَ مِنْهُ بِشْرٌ بِكْسِرِ الْبُوحَدَّةِ وَ
سُكُونِ الْمُعْجَبَةِ ابْنِ الْبَرَاءِ بْنِ مَعْرُورٍ
صَارَ بَقَاؤُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مُعْجَزَةً فَكَانَ بِهِ أَلَمُ السَّمِّ يَتَعَاهَدُهُ
أَحْيَانًا إِلَى أَنْ مَاتَ بِهِ

(زرقاني، ج ٨، ص ٣١٣)

And undoubtedly this is proven that our Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) received the death of Martyrdom. Since; on the day of Khyber the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ate a bite of such goats meat mixed in poison, whose poison was so poisonous that by eating it the death occurs, then and there. To such an extend that due to the effects of this poison a companion of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Bishr Bin Baraa Bin Ma'roor died instantly. And the survival of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*) became a miracle. And that poison would often keep giving him pain. Until this that due to the effects of it, his death took place.

(Zarqaani, vol-8, pg.313)

By the presentation of this tradition of Bukhaari, Baiehaqi, Suyoottee and Zarqaani our stance is correctly proven. That poison was given to murder the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and by this poison his death took place. Even though there was an interval of three years, between the giving of poison and the actual death. But the sacred death took place by the act of giving this poison. And to staying alive of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) for three years was not due to giving poison or for the weakness of this act of murdering. But it was against the habits and was like a miracle of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Like we have proven from the mentioned statement. Imaam Jalaal-ud-deen Suyoottee (*Allaah have mercy on him*) says, in “*Añmbaail-Azkiyaa Bi Hayaatil Añmbiyaa*”.

وَأَخْرَجَ أَحْمَدُ وَأَبُو يَعْلَى وَالطَّبْرَانِيُّ وَالْحَاكِمُ فِي الْمُسْتَدْرَكِ وَالْبَيْهَقِيُّ
 فِي دَلَائِلِ النُّبُوَّةِ عَنِ ابْنِ مَسْعُودٍ قَالَ لَئِنْ أَحْلِفَ تِسْعًا أَنَّ رَسُولَ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُتِلَ قَتْلًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ وَاحِدَةً
 أَنَّهُ لَمْ يُقْتَلْ وَذَلِكَ أَنَّ اللَّهَ تَعَالَى اتَّخَذَهُ نَبِيًّا وَاتَّخَذَهُ شَهِيدًا

“Ahmad:3617, Aboo Ya’alaa:5185, Tibraani:10119, and Haakim in Mustaadrik:4394, and Baiehaqi in “Dalaa’ilun Nubuwwat,” (Vol-7, pg.172) (Book) has narrated from Abdul Laah Bin Mas’ood (Allaah be pleased with him). He said that if I pledge nine times and say, the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) was murdered, I like this more than this, that I pledge once and say that the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) was not murdered. And this is due to this reason that Almighty Allaah has made the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) also a Prophet and a Martyr too.”

(Añmbaail-Azkiyaa, pg.148)

It has become evident from this narration of Abdul-Laah Bin Mas’ood (Allaah be pleased with him) that the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) is included in the overview of مَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ [Those who have been murdered in the Way of Allaah]. On the basis of this, the existence of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) is proven by the Absolute Text of Qur’aan.

Beside this Almighty Allaah has stated four groups of مُنْعَمٌ عَلَيْهِمْ [Those who have been favoured] in the Holy Qur’aan. Nabiiyyeen [The Prophets], Siddeeqeen [The Truthful], Shuhadaa [The Martyrs], Saaliheen [The Pious people] and the reality of every blessing is, the sacred personality of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam) like it is learned from the earlier details. The presence of the attributes of Nubuwwat [Prophethood], Siddeeqiyyat [Truthfulness] and Saalihiyyat [Sainthood] is absolutely proven to everyone, in the sacred personality of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa Sallam). Now, if (under the light of our described evidences) the attribute of Shahaadat [Martyrdom] is not proven in the holy personality of the Holy Prophet (Sallal Laahu ‘Alaiehi Wa

Sallam) then the sacred personality of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) will remain devoid of the attribute of *Shahaadat* [Martyrdom]. Which contradicts and opposes that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Rahmatul Lil Aalameen* [The real Mercy for all the worlds] and in being the reality of all the Excellences and the Favours of Allaah. This is absolutely false and condemned under the light of the evidences. Therefore; we have to believe like *Nubuwwat* [Prophethood] *Siddeeqiyyat* [Truthfulness], *Saalihiyyat* [Sainthood] the qualities of *Shahaadat* [Martyrdom] is also without any doubt, found in the holy personality of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). [And this is what I am saying].

(As Sa'eed, *Hayaat-un Nabee* Number pg. 12)

Allaamah Qaazi Sanaa-ul-Laah Saahib Paani Patti (*Allaah have mercy on him*) says:

بَلْ حَيَاتُ الْأَنْبِيَاءِ أَقْوَى مِنْهُمْ وَأَشَدُّ
ظُهُورًا إِثَارَهَا فِي الْخَارِجِ حَتَّى لَا يَجُوزَ
النِّكَاحُ بِأَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بَعْدَ وَفَاتِهِ بِخِلَافِ الشُّهَدَاءِ وَ
الصِّدِّيقِينَ أَيْضًا أَعْلَى دَرَجَةٍ مِّنَ
الشُّهَدَاءِ وَالصَّالِحُونَ يَعْنِي الْأَوْلِيَاءَ
مُلْحَقُونَ بِهِمْ كَمَا يَدُلُّ عَلَيْهِ التَّرْتِيبُ
فِي قَوْلِهِ تَعَالَى مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ

(تفسير مظهرى، ج ١، ص ١٥٢)

Rather the life of the Prophets, is much stronger than the life of the *Shuhadaa* [Martyrs] and in manifestation it is much more elevated. Till here, that to marry [do *Nikaah*] with the sacred wives of the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) is not allowed after death [departing from the world]. In contrary to the Martyrs, *Nikaah* [marriage] is permitted with their wives. And also, the same way the *Siddeeqeen* [Truthful] in existence are in higher rank than the *Shaheed* [Martyrs] and the *Saaliheen* [Friends of Allaah] meaning the sacred *Auliyaa-e-Kiraam* are lower than the Martyrs but they are adjoining to them. Like the Order of the Saying of Almighty Allaah proves it. It's Stated,

مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ
(Tafseer-e-Mazharee, vol-1, pg. 152)

Imaam Jalaal-ud-deen Suyootee (*Allaah have mercy on him*) says:

وَالْأَنْبِيَاءُ أَوَّلُ بِذَلِكَ فَهُمْ أَجَلٌ وَأَعْظَمُ
وَمَا نَبِيٌّ إِلَّا وَقَدْ جَمَعَ مَعَ النُّبُوَّةِ وَصَفَ
الشَّهَادَةِ فَيَذْخُلُونَ فِي عُمْرٍ لَفْظِ الْآيَةِ
(الحاوي للفتاوى، ج ٢، ص ٣٣٠)

And the Sacred Prophets in existence are foremost, exalted and greater than the *Shaheed* [Martyrs] and certainly without any doubt and suspicion Almighty Allaah has adjoined both the attributes of *Nubuwwat* [Prophethood] and *Shahaadat* [Martyrdom] in every Prophet. Therefore; the sacred Prophets also come under the prevalence of this verse.

(*Al Haawi Lil Fataawi vol-2, pg.330*)

Allaamah Qurtabi (*Allaah have mercy on him*) copies from his *Shaiekh* [Guide] and states in the book *At-tazkirah* in description of *Hadees-e-Sa'iqah*:

الْمَوْتُ لَيْسَ بِعَدَمٍ مَحْضٍ وَائْتَابَ هُوَ
اِسْتِقَالًا مِنْ حَالٍ إِلَى حَالٍ وَيَذْكَ عَلَى
ذَلِكَ أَنَّ الشُّهَدَاءَ بَعْدَ قَتْلِهِمْ وَمَوْتِهِمْ
أَحْيَاءُ يُزَرَّقُونَ فَرَحِينَ مُسْتَبْشِرِينَ وَ
هَذَا صِفَةُ الْأَحْيَاءِ فِي الدُّنْيَا وَإِذَا كَانَ
هَذَا فِي الشُّهَدَاءِ فَالْأَنْبِيَاءُ أَحَقُّ بِذَلِكَ
وَأَوَّلُ وَقَدْ صَحَّ أَنَّ الْأَرْضَ لَا تَأْكُلُ
أَجْسَادَ الْأَنْبِيَاءِ وَأَنَّه صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ اجْتَنَبَ بِالْأَنْبِيَاءِ كَيْلَةَ الْإِسْرَاءِ فِي
بَيْتِ الْبُقَدَّسِ وَفِي السَّمَاءِ وَرَأَى مُوسَى
قَائِمًا يُصَلِّي فِي قَبْرِهِ وَأَخْبَرَ صَلَّى اللَّهُ

Death is merely not the name of being destroyed rather it is the name of being transferred from one state to another state. The evidence on this is, undoubtedly the Martyrs become alive after their Martyrdom and after their death. They eat and drink and are happy and pleased. And this is the quality of the living in this world so when the condition of the Martyrs is this then the sacred Prophets are much higher and superior in existence than them. And undoubtedly it is stated in the authentic [*Saheeh*] *Hadees* that the ground [earth] does not eat the bodies of the sacred Prophets. And without any doubt on the night of *Mi'raaj* the Holy Prophet (*Sallal Laahu*

عَلَيْهِ وَسَلَّمَ بِأَنَّهُ يُرَدُّ السَّلَامُ عَلَى كُلِّ
مَنْ يُسَلِّمُ عَلَيْهِ إِلَى غَيْرِ ذَلِكَ مِمَّا
يُحْصَلُ مِنْ جُنْدَةِ النُّقْطِ بِأَنَّ مَوْتَ
الْأَنْبِيَاءِ إِنَّمَا هُوَ رَاجِعٌ إِلَى أَنْ غُيِّبُوا عَنَّا
بِحَيْثُ لَا نُدْرِكُهُمْ وَإِنْ كَانُوا مَوْجُودِينَ
أَحْيَاءَ وَذَلِكَ كَالْحَالِ فِي الْمَلَائِكَةِ فَإِنَّهُمْ
مَوْجُودُونَ أَحْيَاءَ وَلَا يَرَاهُمْ أَحَدٌ مِنْ
تَوَعَّنَا إِلَّا مَنْ خَصَّهُ اللَّهُ بِكَرَامَتِهِ مِنْ
أَوْلِيَائِهِ

(الحاوي للفتاوى، ج ٢، ص ٣٣٠ - التذكرة
بأحوال الموتى وأمور الآخرة: ج ١، ص ٢٥٩، سبل
الهدى، ج ١٢، ص ٣٥٥)

Alaiehi Wa Sallam) joined with all the Sacred Prophets in *Baiet-ul Maqdis* (Aqsaa Masjid in Jerusalem) and in the skies. And he [the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam)] saw Hazrat Moosaa (Salutation on him) reading *Salaah* [Namaaz] in his grave. And he said, that I reply to the *Salaam* of every such person who sends *Salaam* upon me. Also, this way all those actions which are discontinued after death they are attained by the Prophets because their death is nothing more beside this that they veil from us and we do not see them. Even though they are alive and present. And their condition becomes like the Angels. The angels are alive and present, but no one can see them beside those whom Almighty Allaah says to be special with His Grace and Blessing amidst the *Auliya* [Friends of Allaah].

(Al Haawi Lil Fataawi vol-2, pg.330, (At Tazkirah Bi Ahwaalil Mautaa Wa Umooril Aakhirah: vol-1, pg.459, Subulal Huda, vol-12, pg.355)

Allaamah Imaam Qastalaani (*Allaah have mercy on him*) the interpreter of Saheeh Bukhaari says:

وَمِنْهَا أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ فِي
قَبْرِهِ يُصَلِّي فِيهِ بِأَذَانٍ وَإِقَامَةٍ وَكَذَلِكَ
الْأَنْبِيَاءُ وَلِهَذَا قِيلَ لَاعِدَّةٌ عَلَى أَزْوَاجِهِ
وَقَدْ ثَبَتَ أَنَّ الْأَنْبِيَاءَ يَحُجُّونَ وَيُكَلِّبُونَ

Also amidst the specialities of the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) one is this that he is alive in his sacred grave. And reads *Salaah* [Namaaz] with *Aazaan* and *Iqaamat*. This is also the condition of all the sacred Prophets. For this reason,

فَإِنْ قُلْتَ كَيْفَ يُصَلُّونَ وَ يَحُجُّونَ
وَيُكَلِّمُونَ وَهُمْ أَمْوَاتٌ فِي الدَّارِ الْآخِرَةِ
وَكَيْسَتْ دَارَ عَمَلٍ فَالْجَوَابُ أَنَّهُمْ
كَالسُّهَدَاءِ بَلْ أَفْضَلُ مِنْهُمْ وَالشُّهَدَاءُ
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ فَلَا يَبْعُدُ أَنْ
يَحُجُّوا وَيُصَلُّوا

(زرقاني على المواهب، ج ٥، ص ٣٣٢)

it has been said their sacred wives do not have to do *Iddat**) (because they are alive). Moreover; this has been proven that undoubtedly the sacred Prophets perform Hajj, say *Talbiyah*. **) Now if you say how do they read *Salaah* [*Namaaz*], perform Hajj and say *Talbiyah* even though they are dead and are in another house and that house is not a place of action? So, the answer to this is, their state is like the Martyrs rather it is greater than them. Also, the Martyrs are alive and are given food from their Rabb then if they do Hajj and read *Salaah*, [*Namaaz*] what is so impossible about this?

(Zarqaani Alal Mawaahib, vol-5, pg.332)

Allaamah Imaam Samhuudee (*Allaah be pleased with him*) says:

وَلَا شَكَّ فِي حَيَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَعْدَ وَقَاتِهِ وَكَذَا سَائِرِ الْأَنْبِيَاءِ عَلَيْهِمُ
الصَّلَاةُ وَالسَّلَامُ أَحْيَاءٌ فِي قُبُورِهِمْ حَيَاتٌ
أَكْمَلُ مِنْ حَيَاتِ الشُّهَدَاءِ الَّتِي أَخْبَرَ اللَّهُ
تَعَالَى بِهَا فِي كِتَابِهِ الْعَزِيزِ وَنَبَّيْنَا صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّدَ الشُّهَدَاءِ وَأَعْمَالُ
الشُّهَدَاءِ فِي مِيزَانِهِ وَقَدْ قَالَ صَلَّى اللَّهُ

The Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) is without any doubt and suspicion alive, after being passed away. And similarly, all the sacred Prophets (*Salutation on them*) are alive in their graves. With that life which is more complete than the life of the Martyrs. The news of which was given by Almighty Allaah in His distinguish Book. Also, our Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) is the Leader of all the Martyrs. And

*) [*Iddat* is the waiting period during which a widow or divorced woman passes the time in seclusion]

**) [Reciting *Labbaiek* while performing Hajj and Umrah].

عَلَيْهِ وَسَلَّمَ عَلَيَّ بَعْدَ وَقَاتِ كَعَلَيَّ فِي
حَيَاتِي
(وفاء الوفاء، ج ۲، ص ۱۳۵۲)

the deeds of all the Martyrs are in his *Meezaan* [scale]. And without any doubt it is the saying of the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) that my knowledge after my death is the same way as my knowledge was during my life.

(*Wafaa ul Wafaa*, vol-2, pg.1352)

Shaiekh-e-Muhaqqiq [The Chief of the Researchers] Hazrat Allaamah Shaah Abdul Haqq Saahib Muhaddis Dehlvi (*Allaah have mercy on him*) says:

و حیات انبیاء کامل تر از حیات
شهداء است (مدارج النبوت)

And the life of the Sacred Prophets is more perfect than the life of the Martyrs.

(*Madaarijun Nubuwwat*, vol-2, pg.450)

Sacred Ahaadees

Hazrat Anas (*Allaah be pleased with him*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

الْأَنْبِيَاءُ أَحْيَاءُ فِي قُبُورِهِمْ يُصَلُّونَ
(بزار: ۶۳۹۱، بل الهدی، ج ۱۲، ص ۳۵۷)

That the Prophets (*Salutation on them*) are alive in their graves and read Salaah [*Namaaz*].

(*Bazaar*: 6391, *Subulal Huda*, vol-12, pg.357)

Imaam Baiehaqee has called this *Hadees* authentic [*Saheeh*] and Haafiz Ibne Hajar Asqalaani has repeated it.

(*Fath-ul Baari*, pg. 487, vol-6)

Hazrat Abu Dardaa (*Allaah be pleased with him*) says that the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) said:

أَكْثَرُوا الصَّلَاةَ عَلَى يَوْمِ الْجُمُعَةِ فَإِنَّهُ
يَوْمٌ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنْ أَحَدٌ
لَنْ يُصَلِّيَ عَلَى إِلَّا عُرِضَتْ عَلَيْهِ صَلَاتُهُ
حَتَّى يَفْرَغَ مِنْهَا قَالَ قُلْتُ وَ بَعْدَ
الْمَوْتِ قَالَ وَ بَعْدَ الْمَوْتِ إِنَّ اللَّهَ حَرَّمَ
عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ
فَنَبِيُّ اللَّهِ حَتَّى يَرُفَّقَ

(ابن ماجه: ١٠٨٥، سبل الهدى ج ١٢،
ص ٣٥٤، البدایة والنہایہ، ج ٥، ص ٢٩٤)

Send a lot of *Durood* upon me on Friday because this day is proven, in it the Angels come on this day. And there is no such person who sends *Durood* upon me and his *Durood* is not presented to me. Until he is unoccupied from it. Hazrat Abu Dardaa says, I said and after the death? He said it will also be presented after death because Almighty Allaah has forbidden the ground [earth] to eat the bodies of the Prophets. So, the Prophet of Allaah remains alive and is also given food.

(Ibne Maajah: 1085, Subulal Huda, vol-12, pg.357, Al Bidaayah Wan-Nihaayah, vol-5, pg.297)

Hazrat Abu Huraierah (*Allaah be pleased with him*) says that the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) said:

مَنْ صَلَّى عَلَيَّ عِنْدَ قَبْرِي سَمِعْتُهُ وَمَنْ
صَلَّى عَلَيَّ نَائِيًا بَلَغْتُهُ
(شعب الايمان بيهقي: ١٣٨١، ترغيب اصحابي:
١٢٢٦)

The one who reads *Durood* upon me while being near my grave I hear it myself. And the one who recites *Durood* in the state of being faraway that *Durood* is presented to me.

(Shu'abul Iemaan Baiehaqi: 1481, Targheeb of Isfahaani: 1666)

Hazrat Anas (*Allaah be pleased with him*) says the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) said:

مَنْ صَلَّى عَلَى مَائَةٍ فِي الْجُمُعَةِ وَلَيْلَةِ
الْجُمُعَةِ قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ
سَبْعِينَ مِنْ حَوَائِجِ الْآخِرَةِ وَ ثَلَاثِينَ
مِنْ حَوَائِجِ الدُّنْيَا ثُمَّ وَكَّلَ اللَّهُ بِذَلِكَ

The one who reads a hundred times [100] *Durood* upon me, on the Day of Friday and the eve of Friday Almighty Allaah will fulfill his hundred desires. Seventy [70] desires from hereafter and thirty [30] from

مَلَكًا يُدْخِلُهُ فِي قَبْرِى كَمَا يُدْخَلُ
عَلَيْكُمْ الْهَدَايَا إِنَّ عَلِىَّ بَعْدَ مَوْتِى
كَعَلِىٍّ فِي الْحَيَاةِ وَلَقَدْ الْبَيْهَتِى يُخْبِرُنِى
مَنْ صَلَّى عَلَىَّ بِأَسْمِهِ وَنَسِيهِ فَأَثْبَتُنِى فِي
صَحِيفَةِ بَيْضَاءَ

(حياة الانبياء، يهتقى شعب الايمان: ٢٤٤٣،
ترغيب اصهبانى: ٩٥٦)

the worldly desires. Then Allaah appoints an Angel on this *Durood* who presents this *Durood* upon me in my grave like gifts are presented to you. Undoubtedly, my knowledge after my departing [death] is the same way as my knowledge during my life. And the words of Baiehaqi [*Hadees*] is this, those Angels tell me the name and the lineage of the reciter, so I write in a shining *Saheefah* [Page].

(*Hayaatul Añmbiyaa*, Baiehaqi *Shu'abul Iemaan*: 2773, *Targheeb of Asfahani*: 956)

Hazrat Sa'eed Bin Musaieyyib (*Allaah be pleased with him*) says:

لَقَدْ رَأَيْتُنِى لَيْلَى الْحَرَّةِ وَمَا فِى مَسْجِدِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَيْرِى
وَمَا يَأْتِى وَقْتُ الصَّلَاةِ إِلَّا وَسَبَعْتُ
الْأَذَانَ مِنَ الْقَبْرِ (دلائل النبوت البوعيم:
٥١٠، مدارج النبوت، ج ٢، ص ٢٥٠)

Certainly, indeed during the time of Harrah I saw myself in this condition that there was no one beside me in Masjid Nabvi (*Sallal Laahu Alaiehi Wa Sallam*). During those days, not a time of *Salaah* came in which I did not hear the voice of *Azaan* from the Holy grave.

(*Dalaailun Nubuwwat Abuu Nu'aiem*: 510, *Subulal Huda*, vol-12, pg.357, *Madaarijun Nubuwwat*, vol-2, pg.450)

Hazrat Sa'eed Bin Abdul Azeez (*Allaah be pleased with him*) says that during the days of Harrah neither was the *Azaan* recited in the Masjid of the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) nor the *Iqaamat*.

وَلَمْ يَبْرُحْ سَعِيدُ بْنُ الْمُسَيَّبِ الْمَسْجِدَ وَ
كَانَ لَا يَعْرِفُ وَقْتُ الصَّلَاةِ إِلَّا بِهَنَهَاتِهِ
يَسْمَعُهَا مِنْ قَبْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

And Sa'eed Bin Musaieyyib (*Allaah be pleased with him*) did not go out of the *Masjid*, nor did he knew the time of *Salaah*, but from a voice which he would hear from the sacred grave of

وَسَلَّمَ (مشكوة شريف: ۵۹۵۱، سبل الهدى
ج ۱۲، ص ۳۵۷)

the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam).

(Mishkaat Shareef: 5951, Subulal Huda, vol-2, pg. 357)

Ibne Jauzee with his attestation has narrated from Hazrat Sa'eed Bin Musaieyyib (Sallal Laahu Alaiehi Wa Sallam) he says, during Days of Harrah,

وَلَا يَأْتِي وَقْتُ صَلَوةٍ إِلَّا سَمِعْتُ أَذَانًا مِّنَ الْقَبْرِ ثُمَّ أَقْبَيْتِ الصَّلَوةَ فَتَقَدَّمْتُ فَصَلَّيْتُ وَمَا فِي الْمَسْجِدِ أَحَدٌ غَيْرِي
(وفاء الوفاء، ج ۱، ص ۹۴)

The time of any Salaah [Namaaz] did not come but I would hear the voice of Aazaan from the sacred grave (of the Prophet). Then the assembly [of Namaaz] would he held. Hence; I would move forward (and with this) read Salaah, with this Salaah and there was no one beside me in the Masjid.

(Wafaa ul Wafaa, vol-1, pg. 94)

Allaamah Imaam Muhammad Bin Abdul Baaqi Az Zarqaani Al Maaliki (Allaah have mercy on him) says:

وَفِي الْفَتَاوَى الرَّمَلِيَّةِ الْأَنْبِيَاءُ وَالشُّهَدَاءُ وَالْعُلَمَاءُ لَا يَبْلُونَ وَالْأَنْبِيَاءُ وَالشُّهَدَاءُ يَأْكُلُونَ فِي قُبُورِهِمْ وَيَشْرَبُونَ وَيُصَلُّونَ وَيَصُومُونَ وَيَحُجُّونَ
(زرقاني على المواهب، ج ۵، ص ۳۳۴)

It is in Fataawaa-e-Ramaliyyah that the Prophets, Martyrs and religious scholars do not decay. Also, the Prophets and the Martyrs eat, drink and read Salaah, keep fast and perform Hajj in their graves.

(Zarqaani Alal Mawaahib, vol-5, pg. 334)

Allamaah Mullaa 'Alee Qaari (Allaah have mercy on him) says:

أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ فِي قَبْرِهِ كَسَائِرِ الْأَنْبِيَاءِ فِي قُبُورِهِمْ وَهُمْ أَحْيَاءُ عِنْدَ رَبِّهِمْ وَإِنَّ لِأَرْوَاحِهِمْ تَعَلُّقًا بِعَالَمِ الْغُلُوبِ وَالسَّغْلِي كَمَا كَانُوا فِي

Undoubtedly that Prophet (Sallal Laahu Alaiehi Wa Sallam) is alive in his grave like all the sacred Prophets are alive near their Rabb [Creator] in their graves. And without any doubt the connection of their souls remain

الْحَالِ الدُّنْيَوِيِّ فَهُوَ بِحَسَبِ الْقَلْبِ
عَرَشِيُّونَ وَ بِاعْتِبَارِ الْقَالِبِ فَرَشِيُّونَ
وَاللَّهُ سُبْحَانَهُ وَ تَعَالَى أَعْلَمُ بِأَحْوَالِ
أَرْبَابِ الْكَمَالِ

(شرح شفاء شريف، ج ۲، ص ۱۴۲)

established with *Aalam-e-'Ulwee* [the Higher world] and this world *Aalam-e-Sifli* [this world] like it was in the world. And in this matter, in regard to *Qalb* [by heart] they are heavenly and in regard to *Qaalib* [by body] they are on the ground. And only Almighty Allaah knows more about the conditions of these outstanding people.

(*Sharah Shifaa Shareef, vol-2, pg.142*)

The same Allaamah Mulla 'Alee Qaari (*Allaah have mercy on him*) says in his other book:

لَا نَقُولُ بِأَنَّ الرَّسُولَ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مُضَيَّقٌ عَلَيْهِ فِي عَالِمِ الْبَرْزَخِ
بِكَوْنِهِ مَحْصُورًا فِي قَبْرِهِ بَلْ نَقُولُ أَنَّهُ
يَجُولُ فِي الْعَالَمِ السَّفْلِيِّ وَالْعَالَمِ
الْعُلْوِيِّ فَإِنَّ أَرْوَاحَ الشُّهَدَاءِ مَعَ أَنَّ
مَرْتَبَتَهُمْ دُونَ مَرْتَبَةِ الْأَنْبِيَاءِ إِذَا كَانَتْ
فِي أَجَوَافِ طَيْرٍ خُصِي تَسْمَرُ فِي رِيَاضِ
الْجَنَّةِ ثُمَّ تَعُودُ إِلَى قَنَادِيلَ مُعَلَّقَةٍ
تَحْتَ الْعَرْشِ كَمَا هُوَ مُقَرَّرٌ وَفِي مَحَلِّهِ
مُحَرَّرٌ مَعَ أَنَّهُ لَمْ يَقُلْ أَحَدًا أَنَّ قُبُورَهُمْ
خَالِيَةٌ عَنْ أَجْسَادِهِمْ وَ أَرْوَاحِهِمْ غَيْرُ
مُتَعَلِّقَةٍ بِأَجْسَادِهِمْ لِئَلَّا يَسْبَعُوا
سَلَامَهُ مَنْ يُسَلِّمُ عَلَيْهِمْ وَ كَذَا وَرَدًا أَنَّ
الْأَنْبِيَاءَ يَلْبَثُونَ وَ يَحْجُونَ فَتَنَبَّأْنَا صَلَّى

We do not say, that the Prophet of Allaah (*Sallal Laahu Alaiehi Wa Sallam*) is in the World of *Barzakh* [Hidden world] meaning in his grave is bound and confined. Rather; we say that he does excursion in the *Aalam-e-Sifli* [the lower world] and the *Aalam-e-'Ulwee* [the Higher world]. Since the souls of the Martyrs which are lesser in status than the Prophets roam around freely in the gardens of Paradise in the hearts of green birds. Then they also go up to those *Qanaadeel* (Chandeliers) which are hanging below the *Arsh* of Allaah [Throne of Allaah] as it has been proven in its own place. By all means no one says this, their graves are free from their bodies and their souls have no connection with their bodies. And the *Salaam* which is done to them they do not hear it? So, the same has been stated about the

اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلِي بِهِذَا الْكَرَامَاتِ
(جمع الوسائل، ج ٢، ص ٢٣٨)

sacred Prophets that undoubtedly they recite Talbiyah [Labbaiek] and perform Hajj, our Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) is the most worthy of all these miracles.

(Jam'ul Wasaa'il, vol-2, pg.238)

Hazrat Shaah Waliyul-Laah Saahib Muhaddis Dehlvi (Allaah have mercy on him) says:

أَنَّ الْأَنْبِيَاءَ لَا يَمُوتُونَ وَأَنْتَهُمْ يُصَلُّونَ وَ
يَحُجُّونَ فِي قُبُورِهِمْ وَأَنْتَهُمْ أَحْيَاءُ
(فيض الحرمین، ص ٢٨)

Undoubtedly, the sacred Prophets do not die and without any doubt they are alive in their graves and read Salaah and perform Hajj.

(Fuyoozul Haramaien, pg.28)

Allaamah Qaazi Sanaa-ul-Laah Saahib Paani Patti (Allaah have mercy on him) says:

إِنَّ اللَّهَ تَعَالَى يُعْطِي لِأَرْوَاحِهِمْ قُوَّةَ
الْأَجْسَادِ فَيَذْهَبُونَ مِنَ الْأَرْضِ وَ
السَّمَاءِ وَالْجَنَّةِ حَيْثُ يَشَاءُونَ وَ
يَنْصُرُونَ أَوْلِيَاءَهُمْ وَ يُدَمِّرُونَ
أَعْدَاءَهُمْ - إِنَّ شَاءَ اللَّهُ تَعَالَى
(تفسير مظهری، ج ١، ص ١٥٢)

Undoubtedly; Almighty Allaah bestows the souls of the Prophets, Siddeeqeen [the Truthfuls], Martyrs Shuhadaa [Martyrs] and Auliya [Friends of Allaah] the power of bodies (grade by grade). Therefore; where ever they want to go in earth, sky and paradise and they help their friends and destroy their enemies. In Shaa Allaah.

(Tafseer-e-Mazharee, vol-1, pg.152)

Imaam Qastalaani and Allaamah Zarqaani (Allaah have mercy on them) says:

وَلَا شَكَّ أَنَّ حَيَاةَ الْأَنْبِيَاءِ عَلَيْهِمُ
السَّلَامُ ثَابِتَةٌ مَعْلُومَةٌ مُسْتَبْرَأَةٌ ثَابِتَةٌ

Without doubt and suspicion the existence of the respected Prophets (Salutation on them) is genuine, sure

وَنَبَّيْنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُهُمْ
بِالْخُصُوصِ وَالْإِجْمَاعِ (وَإِذَا كَانَ كَذَلِكَ
يَنْبَغِي) يَجِبُ أَنْ تَكُونَ حَيَاتُهُ أَكْمَلَ وَأَتَمَّ
مِنْ سَائِرِهِمْ أَيِ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ
(زرقاني على المواهب، ج ٨، ص ٣٠٩)

and it is permanently confirmed. Our Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) is superior than all of them with confirmed text and consensus. So; it is important and necessary that his life would also be more complete and perfect than the lives of all the sacred Prophets (*Salutation on them*).

(Zarqaani *Alal Mawaahib*, vol-8, pg.309)

Ustaaz Abu Mansoor Abdul Qaahir Bin Taahir Al Baghdaadi Al Faqeeh Al Usoolee Shaiekhush-Shaafi'iyah (*Allaah have mercy on him*) says:

قَالَ الْمُسْتَكْبِرُونَ الْحَقِّقُونَ مِنْ
أَصْحَابِنَا أَنَّ نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حَيٌّ بَعْدَ وَفَاتِهِ وَأَنَّهُ يَسُرُّ
بِطَاعَاتِ أُمَّتِهِ وَيَحْزَنُ بِعَصَايِ الْعَصَاةِ
مِنْهُمْ وَأَنَّهُ تَبْلُغُهُ صَلَاةٌ مَنْ يُصَلِّي
عَلَيْهِ مِنْ أُمَّتِهِ

(الحاوي للفتاوى، ج ٢، ص ٣٨٣)

It is the statement of all our Scholastics, Researchers, Scholars of Shaafi'ee that undoubtedly our Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) is alive after his departure. He becomes happy with the virtues of his nation [*Ummah*] and becomes sad with the sins of the sinners. Undoubtedly anyone amongst his nation [*Ummah*] who sends *Durood* upon him, his *Durood* is conveyed to him.

(*Al Haawi Lil Fataawi*, vol-2, pg.484)

Allaamah Imaam Jalaal-ud-deen Suyootee (*Allaah have mercy on him*) says after a logical and explanatory debate:

فَحَصَلَ مِنْ مَجْمُوعِ هَذَا الْقَوْلِ
وَالْأَحَادِيثِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ حَيٌّ بِجَسَدِهِ وَرُوحِهِ وَأَنَّهُ

The conclusion of compilation of all the Ahaadees and narrations is this, the Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) is alive with his body and sacred soul and undoubtedly

يَتَصَرَّفُ وَ يَسِيرُ حَيْثُ شَاءَ فِي الْأَرْضِ
وَفِي الْمَلَكُوتِ وَهُوَ بِهِيَّتِهِ الَّتِي كَانَ
عَلَيْهَا قَبْلَ وَفَاتِهِ لَمْ يَتَبَدَّلْ مِنْهُ شَيْءٌ
وَأَنَّهُ فُغِيَِبَ مِنَ الْأَبْصَارِ كَمَا غُيِّبَتْ
الْمَلَائِكَةُ مَعَ كَوْنِهِمْ أَحْيَاءَ بِأَجْسَادِهِمْ
فَإِذَا أَرَادَ اللَّهُ رَفَعَهُ الْحِجَابَ عَنَّنْ أَرَادَ
إِكْرَامَهُ بِرُؤُوسِهِمْ رَأَاهُ عَلَى هَيْئَتِهِ الَّتِي هُوَ
عَلَيْهَا لَا مَانِعَ مِنْ ذَلِكَ وَلَا دَاعِيَ إِلَى
التَّخْصِصِ بِرُؤُوسَةِ الْبَشَرِ

(الحاوي للفتاوى، ج ۲، ص ۳۸۶)

he goes wherever he wants. And he does *Tasarruf* [sway] goes to every corner of the Earth and World of Angels. And he is absolutely in the same shape as he was before his departing and there has been no change in it. And certainly, he has been hidden from our eyes like the angels with their bodies are hidden from our eyes even while being alive. When Almighty Allaah wants to bless someone with his [Prophet's] vision [appearance] then veils are lifted from them. And they see him in the same form in which he is and [there is] no point of objection in this. And there is no need for specification in viewing the example.

(Al Haawi Lil Fataawi, vol-2, pg. 436)

Shaiekh-ul Muhaddiseen Hazrat Shaah Abdul Haqq Saahib Muhaddis Dehlvi (Allaah have mercy on him) says:

وحیات انبیاء کرام متفق علیہ است ہیچ کس
را در و خلافت نیست حیات جسمانی و
دنیاوی حقیقی نہ حیات معنوی روحانی
(مدارج النبوت، ج ۱، ص ۱۳۹، ج ۲، ص ۴۷۷)

All the Scholars are united regarding the life of the sacred Prophets, not even a single one of them has disagreement in it. And their life is physical, worldly and real and it is not spiritual and in speculation.

(Madaarijun Nubuwwat, vol-1, pg.139, vol-2, pg.447)

The same Shaiekh-e-Muhaqqiq Muhaddis Dehlvi (Allaah have mercy on them) says in another place:

و با چندین اختلاف و کثرت مذاهب که در
 علماء امت است یک کس را درین مسئلہ
 خلاف نیست کہ آنحضرت ﷺ
 بحقیقت حیات بے شائبہ مجاز و توہم تاویل
 دائم و باقیست و بر اعمال امت حاضر و ناظر
 است (مکاتیب شیخ بر حاشیہ اخبار الاخیار)

Even beside disagreements and many beliefs, but in this matter the scholars of the *Ummah* not even a single one has disagreement that the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) without any doubt, suspicion, superstition and elucidate is alive forever, is everlasting and existing. And is *Haazir* [is present] and *Naazir* [is viewing] on the deeds of the *Ummah* [Nation].

(Makaateeb-e-Shaiekh footnotes of Akhbaar ul Akhyaar)

Saiyyid-ut-Taa'ifah [The Chief of the Troupe], *Imaam-ul Auliya* [The Leader of the Saints] Hazrat Junaied Baghdaadi (*Allaah have mercy on him*) says:

مَنْ كَانَتْ حَيَاتُهُ بِنَفْسِهِ يَكُونُ مَبَاتُهُ
 بِذَهَابِ رُوحِهِ وَمَنْ كَانَتْ حَيَاتُهُ بِرَبِّهِ
 فَإِنَّهُ يَنْتَقِلُ مِنْ حَيَاتِ الطَّنْعِ إِلَى حَيَاةِ
 الْأَصْلِ وَهِيَ الْحَيَاةُ الْحَقِيقَةُ وَإِذَا كَانَ
 الْقَتِيلُ بِسَيْفِ الشَّرِيعَةِ حَيًّا مَرْزُوقًا
 فَكَيْفَ مَنْ قُتِلَ بِسَيْفِ الصِّدْقِ
 وَالْحَقِيقَةِ

(تفسیر روح البیان، ج ۲، ص ۱۲۵)

The one who is alive with his *Nafs* [self] he become dead after the departing of the soul. And those who are alive with their *Rabb* [Creator] he does not die. Rather he transfers from the physical life to the natural and genuine life. When the one who is murdered with the sword of *Sharee'ah* is alive and given food then the one who is murdered with the sword of Divine Truth and Facts he will be alive with what a great life.

(Tafseer Roohul Bayaan, vol-2, pg. 125)

Daanaa-e-Ramuuz-e-Haqeeqat [The Wiseman of the Facts and Reality] Maulana Ruum (*Mercy on him*) while explaining according to the Qur'aanic verse كُلُّ شَيْءٍ هَالِكٌ says:

هر که اندر وجه ما باشندن کُلُّ شَیْءٍ هَالِکٌ نَبود جزا

The one who is annihilated (*fanaa*) in My Being [Allaah] therefore; under the totality of *Kullu Shaie'in Haalikun...*, [Everything is bound to perish except His being] (*Holy Qur'aan chapter Al Qasas, verse 38*) he will not endure the punishment of destruction

زانکه در الاست او از لا گزشت هر که در الاست او فانی نگشت

Because he [the annihilated one] due to *Illaa Wajjah* is exempted and *Laa* meaning he has passed through *Haalik*, now whoever is in *Illaa* he is *Baaqi Bil Laah* [Immortal] and *Faani Fil Laah* [Annihilated in Allaah]

(Masnavi Shareef)

Al hamdu lil Laah, we Ahle Sunnat by believing on *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ* [Every soul shall taste Death] (*Holy Qur'aan chapter Aal-e-Imraan, verse 185*) and *إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ* [Surely you shall depart and surely they shall also die] (*Holy Qur'aan chapter Az Zumar, verse 30*) agree on the repossession of the sacred soul of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) but we are not the denier of the life of the Prophet. Because the meaning of life is *صِفَةُ مُصَحَّحَةٍ لِلْعِلْمِ وَالْقُدْرَةِ وَالْإِرَادَةِ* (Explanation of beliefs), such attribute, which would accept the knowledge, powers of hearing, vision and intention as correct. Meaning due to which the being of knowledge and powers etc. is considered correct. The name of this quality is life. And this quality of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not devoid even by the repossession of the soul, because the being of the soul in body is the reason of life. And Almighty Allaah is Qaadir (The Powerful) on this thing, that anything that happens due to a reason, He may do it without a reason. Also; He is Qaadir [All Powerful/ Authority] on this, that the reason might be there and the thing meaning, He would not let the effect take place. See, the reason of existence of a child is man and woman but Almighty Allaah borne Hazrat Aadam and Huwwaa and Ieesaa (*Salutation on them*) without this reason. Similarly; thousands of women and men are present, but children are not borne meaning the reason (*Sabab*) is there but the effect (*Musabbab*) is not there. Thus; it is proven that He is

All Powerful on this, that the soul which is the cause of life is not there, and the life would be present and is also All Powerful on this, that there would be soul, but there is no existence. Therefore; the bodies of the *Kuffaar* (Non-Believers) have souls but have no life. For this reason, Almighty Allaah have called them dead, deaf, dumb and blind etc. in the Holy Qur'aan. And the souls from the bodies of the Prophets and Friends of Allaah were repossessed but there is existence therefore; in the Holy Qur'aan and the sacred *Ahaadees* they are called living like it has been stated above. Hence; it is proven from the correct authentic *Hadees* the crying of *Sutoon-e-Hannaanah*★ and the reciting of the *Kalimah* by the stones, so that Almighty Allaah who has power to create life in wood and stone without soul can He not create it, in the Prophets and the *Auliyaa* [Friends of Allaah]?

If life is only accepted when there is soul in the body then “*Haieyy*” will be the one, who will have soul in his body then the life of Almighty Allaah will not be proven at all because Almighty Allaah is Free from Body.

Keep in mind, one is habitual death (*Maut-e-‘Aadee*) and the other is certain death (*Maut-e-Haqeeqee*). Similarly; one is habitual life (*Hayaat-e-‘Aadee*) and the other is certain life (*Hayaat-e-Haqeeqee*). Seizure of soul from the body is habitual death (*Maut-e-‘Aadee*) and is not certain death (*Maut-e-Haqeeqee*). Certain death (*Maut-e-Haqeeqee*) is devoid of life and the existence of soul in the body is habitual life (*Hayaat-e-‘Aadee*) it is not certain life (*Hayaat-e-Haqeeqee*). The certain life (*Hayaat-e-Haqeeqee*) is the being of that quality, which is the cause of knowledge, ability, hearing and seeing.

And even after the departing, the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) has knowledge and ability, seeing and hearing and intention hence he is alive. And this life did not perish even for a moment and he did not become dead and this is how it should

★(The wooden pillar against which the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) leaned while giving the Friday sermon).

have been done because he is the base of the whole universe, if *Ma'aazal Laah* (I seek Allaah's protection) he becomes dead then how can this Universe stay alive. Can this happen that the roots would dry and the tree would stay nourished? Not at all! Similarly, this can also not happen that the life of the world would die and the world would remain alive rather as the flourishing and the freshness of the tree is due to the root similarly the cause of life of the whole Universe is due to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

وہ جو نہ تھے تو کچھ نہ تھا وہ جو نہ ہوں تو کچھ نہ ہو
جان ہیں وہ جہان کی جان ہے تو جہان ہے

Woh Jo Nah Thhay Tou Kuchh Nah Thhaa
Woh Jo Nah Hoñ Tou Kuchh Na Ho
Jaan Hayñ Woh Jahaan Kee
Jaan Hai Tou Jahaan Hai

(A'laa Hazrat)

When he did not exist nothing existed,
if He does not exist nothing will exist
He is the soul of the Universe, if soul exists then the
Universe exist

The Chief of the opponents Janaab Anwar Shaah Kashmiri
Principal of Madrassah Deoband says:

وَنُقِلَ عَنْ مَّالِكٍ رَحِمَهُ اللَّهُ إِنَّ اخْتِرَامَ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ وَفَاتِهِ
أَيْضًا كَمَا كَانَ فِي حَيَاتِهِ وَفِي الْبَيْهَقِيِّ عَنْ
أَنَسٍ وَ صَحَّحَهُ وَوَافَقَهُ الْحَافِظُ فِي
الْمُجَلَّدِ السَّادِسِ أَنَّ الْأَنْبِيَاءَ أَجْيَاءَ فِي
قُبُورِهِمْ يُصَلُّونَ مَعْنَاهُ أَنَّ أَرْوَاحَ
الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ لَيْسَتْ بِمُعْطَلَةٍ
عَنِ الْعِبَادَاتِ الطَّيِّبَةِ وَالْأَفْعَالِ

It has been copied from Imaam
Maalik (*Allaah be pleased with him*)
that undoubtedly, the respect and
honour of the Holy Prophet (*Sallal
Laahu 'Alaiehi Wa Sallam*) is mandatory
after his departing like it was during
his life. And Imaam Baiehaqi has
narrated from Hazrat Anas (*Allaah be
pleased with him*) and has also verified
this and Haafiz Ibne Hajar in *Fath-
ul Baari*, vol# 6, pg.478, has agreed
with this, that (the Holy Prophet
Sallal Laahu 'Alaiehi Wa Sallam said),

الْبَارَكَةِ بَلْ هُمْ مَشْغُولِينَ فِي قُبُورِهِمْ
 أَيْضًا كَمَا كَانُوا مَشْغُولِينَ حِينَ حَيَاتِهِمْ
 فِي صَلَاةٍ وَحَجٍّ وَكَذَلِكَ حَالُ تَابِعِيهِمْ
 عَلَى قَدَرِ الْمَرَاتِبِ

(فيض الباري، ج ۲، ص ۶۴)

Undoubtedly all the sacred Prophets are alive in their graves and read *Salaah* [*Namaaz*]. The meaning of this *Hadees* is, the souls of the Prophets (*Salutation on them*) do not disengage from blessed worship and sacred deeds, rather they worship in their graves the same way as they would do *Salaah*, Fast, Hajj etc. in their apparent lives. And similarly, is the condition of their *Taabi'een* [those who came after them] according to their status.

(*Faiezul Baari vol-2, pg.64*)

This is also the belief of all the senior scholars of Deoband that:

فَهُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيٌّ فِي قَبْرِهِ
 الشَّيْءُ يَتَصَرَّفُ فِي الْكَوْنِ بِإِذْنِ اللَّهِ
 تَعَالَى كَيْفَ شَاءَ (المهذب، ص ۶۸)

He, the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is alive in his sacred grave and does *Tasarruf* [sway] to whomever he wants in the world with *Izn* [The Permission] of Allaah.

(*Al Muhannad, pg.63*)

Janaab Muhammad Qaasim Nanotvi so-called founder of Daar-ul-uloom Deoband is much advanced on this issue, he negates the death for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and does not even believe in the seizure of his sacred soul. Infront of him, his (Prophet's) death is merely to be, hidden from the eyes of the common people. Therefore; his booklet "*Aab-e-Hayaat*" is filled with this topic. See some extracts from it:

(1) The death of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the True Muslims [*Mu'mineen*] is also different like their lives. Yes, the difference is not considered personal and superficial, the reason of its difference is that same similarity of life, meaning the life of the Prophet due to personal reasons is not worthy of decline and the life of the true Muslims due to superficiality is worthy of decline.

Therefore; at the time of death the life of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) will not perish. Yes, it will be hidden, and the life of the true Muslims will all or halfly perish. So, in this condition of comparison of assumption with the wise people, consider this hidden life of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) like the sun at the time of the lunar eclipse, its light disappears, does not perish or imagine like a candle or a lamp which is placed inside an earthen pot or clay pot and it is cover with a lid, its light gets concealed but does not vanish. And imagine the life of believers is like that of the Moon, whose light vanishes at the time of an eclipse, but its shine and clarity still remains. Or imagine it to be like an oil lamp, which does not have any light after it is turned off, nevertheless, a little fire still remains in the oil, wick or in the head of the wick.

(*Aab-e-Hayaat pg. 160*)

(2) The life of Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is everlasting, it is not possible that his life would diminish and the life of the believers is not everlasting it can diminish.

(*Aab-e-Hayaat pg. 134*)

(3) Yes, the connection of the life of the Prophets (*Salutation on them*) does not discontinue therefore; the wives of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the wealth of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is as usual in his *Nikaah* and remains also in his ownership. And the relation do not have the authority of doing *Nikaah* with the wives and the heirs also do not have the authority of distribution of wealth. In short, there is a difference of earth and sky [poles apart] in the death of the Prophets and the death of the common people. There the hidden life is behind the veil of death and here the disconnection of life is the cause of death.

(*Aab-e-Hayaat pg. 163*)

(4) In this circumstances, this difference has been found that the connection of life and body of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is not worthy of separation. Then the physical death of the Beloved of Allaah which is not in any case worth denying, only beside this, it not possible that the mentioned life would be hidden behind the veil of death.

(*Aab-e-Hayaat pg. 166*)

(5) The Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*)'s worldly life is continuously everlasting until now, in it there is no transfer, change, alternation and the life of this world did not change to the life of *Barzakh* [interval between the death and resurrection].

(*Aab-e-Hayaat pg.27*)

(6) In this condition, absolutely from this *Hadees* the negation of the death of the Prophet is derived.

(*Aab-e-Hayaat pg.35*)

(7) It is clearly evident from this, that the Prophets are as usual alive.

(*Aab-e-Hayaat pg.36*)

(8) Their death will be the veil of life, meaning this death will not be the quitter and expeller.

(*Aab-e-Hayaat pg.36*)

(9) Meaning, if we pay attention to the safety of the Prophet's body, respect of the *Nikaah* of the sacred wives, the non-distribution of the possessed wealth of the Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then it is that same life, and any other reason cannot be mentioned. Nor this that it can happen but it is not.

(*Aab-e-Hayaat pg.29 printed by Matba Qadeemi, Delhi*)

(10) In this reference of proving the life of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is that narration which summarises as this, "The one who visited me, after my demise so it is like the one has visited me in my lifetime." Secondly, that narration which has this topic, the one who did Hajj and did not visit me so he has done injustice to me. Thirdly, those narrations which proves that the Prophets pray Salaah [*Namaaz*] in the graves. Fourthly, those narration which especially proves that Hazrat Moosaa (*Salutation on him*) reading Salaah [*Namaaz*] in the grave. Lastly, the narration of *Mi'raaj* which proves the reading of the previous Prophets behind the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) and in succession meeting him on various skies is proven. As far as verses are concerned so one of them is this verse,

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾ (النساء)

[And if when they do injustice unto their souls, then O Beloved they should come to you, and then seek forgiveness from Allaah, and the Prophet should intercede for them. Then surely they would find Allaah Most acceptor of repentance, ever Merciful].

(Al Qur'aan chapter An Nisaa, verse.64)

Because there is no speciality of anyone in this, they maybe those who were present during his worldly life or those who are his later followers (*Ummatee*) and how can there be any distinction when his existence is a mercy equally for the entire *Ummah*. All those followers who have passed away earlier, their coming in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and doing *Istighfaar* [the act of seeking forgiveness from Allaah] and getting it done is only possible when he (*Sallal Laahu 'Alaiehi Wa Sallam*) is alive in the grave. And if this quality is specified only for the companions then both these sentences of this verse, أَلَيْسَ أَوْلَىٰ بِأَلْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجَهُمْ أُمَّهَاتُهُمْ [The Prophet is the owner of the Muslims more than their own souls, and his wives are their mothers]. (Al Qur'aan, chapter Al Ahzaab, verse 6) separately give such proves of his life that *In Shaa Allaah* for the believers of the Qur'aan a possibility of denial does not even remain.

(Aab-e-Hayaat pg.40)

Al hamdu lil Laahi Rabbil Aalameen الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ the issue of the life of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is briefly presented to the readers. I hope with the Grace and Mercy of Almighty Allaah this brief explanation will prove to be *In Shaa Allaah* enough healing for the people having love and *Ieemaan*. And for the deniers even piles of books after books are still, not enough.

View more reference about the lives of the Prophets and Friends of Allaah after death from the writings of the Deobandi and Wahaabi Scholars in my book "Mazaaraat o Tabarrukaat Aur Unn Kay Fuyoozaat." (Kaukab Noorani Okarvi Ghufira Lahu)

Sacred Hair

(Moo'ay Mubaarak)

موئے مبارک

سو کھے دھانوں پہ ہمارے بھی کرم ہو جائے
چھائے رحمت کی گھٹا بن کے تمہارے گیسو

**Sookhay Dhaanoñ Peh Hamaaray Bhee Karam Ho Jaa'ay
Chhaa'ay Rahmat Kee Ghattaa Bankay Tumhaaray Gaysoo**

Dry fields of ours may also be benefitted
Your blessed hair may overcast by becoming the
clouds of generosity

ہم سیہ کاروں پہ یا رب تپش محشر میں
سایہ افکن ہوں ترے پیارے کے پیارے گیسو

**Hum Siyah-Kaaron Peh Yaa Rabb Tapish-e-Mahshar Mayñ
Saayah Afgan Hoñ Teray Piyaaray Kay Piyaaray Gaysoo**

(A'laa Hazrat)

On us the immoral Yaa Rabb, in the heat of the
Day of Judgement
Shades would spread of the superbly beautiful hair
of Your Beloved

The sacred hair of the holy head of *Huzoor Saiyyid-ul-Mursaleen* [The Praiseworthy Leader of all the Messengers], *Rahmatul-lil Aalameen* [The Merciful Blessing for all the Universe] (*Sallal Laahu 'Alaiehi Wa Sallam*) were neither very curly nor very straight, rather they were in between. There are different traditions regarding the length of these hair, up till half of the ear, up till the lobe of the ear, near the sacred shoulders, and up until the shoulders.

Therefore; *Ameer-ul Mu'mineen* [the Chief of the True Muslims] Hazrat Alee (*Allaah has blessed his face*) says:

وَلَمْ يَكُنْ بِالنَّجْدِ الْقَطِطِ وَلَا بِالسَّيْطِ
كَانَ جَعْدًا زَجَلًا
(جمع الوسائل، ج ١، ص ٢٦)

The sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were neither completely curly and nor completely straight rather they possessed a slight twist.

(*Jam'ul Wasaa'il Fii Sharhish-Shamaail*, vol-1, pg.26)

Hazrat Anas (*Allaah be pleased with him*) says:

كَانَ شَعْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ إِلَى نِصْفِ أُذُنَيْهِ
(جمع الوسائل، ج ١، ص ٤٣)

The blessed hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were up until the middle of the ears.

(*Jam'ul Wasaa'il*, vol-1, pg.74)

Hazrat Baraa Bin Aazib (*Allaah be pleased with him*) says:

عَظِيمَ الْجُبَّةِ إِلَى شَحْمَةِ أُذُنَيْهِ
(جمع الوسائل، ج ١، ص ١٤)

His (*Sallal Laahu 'Alaiehi Wa Sallam*) blessed hair were very thick and would reach the lobe of the ears.

(*Jam'ul Wasaa'il*, vol-1, pg.17)

Ummul Mu'mineen [The mother of the True Muslims] Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) states:

لَهُ شَعْرٌ فَوْقَ الْجُبَّةِ وَدُونَ الْوُفْرِ
(جمع الوسائل، ج ١، ص ٤٦)

His (*Sallal Laahu 'Alaiehi Wa Sallam*) blessed hair were a little longer than the lobe of ears and slightly shorter than the shoulders.

(*Jam'ul Wasaa'il*, vol-1, pg.76)

Hazrat Baraa Bin Aazib (*Allaah be pleased with him*) says:

لَهُ شَعْرٌ يَضْرِبُ مَنْكَبَيْهِ
(جمع الوسائل، ج ١، ص ٢٠)

His (*Sallal Laahu 'Alaiehi Wa Sallam*) blessed hair would fall on the shoulders.

(*Jam'ul Wasaa'il*, vol-1, pg.20)

Hazrat Anas (*Allaah be pleased with him*) says:

يَكْثُرُ دُهْنُ رَأْسِهِ وَتَسْرِيحَ لِحْيَتِهِ
(جمع الوسائل، ج ١، ص ٨٣)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would often put oil in his blessed head [hair] and would frequently comb his sacred beard.

(*Jam'ul Wasaa'il*, vol-1, pg.84)

The comparison of these traditions can be done like this, that they should be assumed according to different timings. Meaning, when he would get his hair cut they would remain up till half of the ears then after growing they would reach up till the ear or half the lobe or would sometimes reach the sacred shoulders. He would separate these hair into two parts and would do a center parting. To keep some hair and to cut some (like the English fashion of these days) was strictly forbidden by him.

Hazrat Muhammad Bin Seereen Taabi'ee (*Allaah be pleased with him*) says:

قُلْتُ لِعُبَيْدَةَ عِنْدَنَا مِنْ شَعْرِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْبَنَاءُ مِنْ قَبْلِ
أَنْسٍ أَوْ مِنْ قَبْلِ أَهْلِ أَنْسٍ فَقَالَ لَكِنْ
تَكُونُ عِنْدِي شَعْرَةٌ مِنْهُ أَحَبُّ إِلَيَّ مِنَ
الدُّنْيَا وَمَا فِيهَا (بخاری: ١٤٠)

I said to Abu Ubaiedah that I have some sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which we received from Hazrat Anas or the family of Anas. (After hearing to this) Hazrat Abu Ubaiedah said, for me to have one hair out of these hair is much adored than the world and whatever is in it.

(*Bukhaari*:170)

Hazrat Anas Bin Maalik (*Allaah be pleased with him*) says:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالْحَلَاقُ يَحْلِقُهُ وَاطَافَ بِهِ أَصْحَابُهُ
فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلَّا فِي يَدِ
رَجُلٍ (مسلم كتاب الفضائل: ٦٠٣٣،
البدایہ والنہایہ، ج ٥، ص ٢٠٨)

I saw that a barber was cutting the hair of the sacred head of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And his companions were standing in a circle around him, they only wanted this that whichever hair of his would drop it would be in the hand of one of them.

(*Muslim Kitaabul Fazaal*: 6043, *Al Bidaayah wan-Nihaayah*, vol-5, pg.208)

Hazrat Anas Bin Maalik (*Allaah be pleased with him*) says:

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came (from Muzdalifah) to Minaa, and threw stones at *Jamratul Uqbah* [the Big Satan] and then after *Qurbaani* [sacrificing] he (*Sallal Laahu 'Alaiehi Wa Sallam*) came to his place.

ثُمَّ دَعَا بِالْحَلَاقِ وَتَاوَلَ الْحَاقِ شَقَّهُ
الْأَيْمَنِ فَحَلَقَهُ ثُمَّ دَعَا أَبَا طَلْحَةَ
الْأَنْصَارِيَّ فَأَعْطَاهُ ثُمَّ تَاوَلَ الشِّقَّ
الْأَيْسَرَ فَقَالَ احْلِقْ فَحَلَقَهُ فَأَعْطَاهُ أَبَا
طَلْحَةَ فَقَالَ اقْسِمْهُ بَيْنَ النَّاسِ
(بخاری، مسلم: ٣١٥٥، مشکوٰۃ: ٢٦٥٠)

Then he called the barber and had the sacred hair of the right-side of his blessed head shaved. And he called Abu Talhah Ansaari and gave him. Then he had the hair from his left side shaved and that also he bestowed to Abu Talhah (*Allaah be pleased with him*) and said, distribute all these hair amid the people.

(*Bukhaari, Muslim: 3155, Mishkaat: 2650*)

It is proven from these two narrations that the respected Companions would obtain the blessed hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) for this reason that as a relic, they would keep them and would receive blessings from them. And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would also not stop them from this. Rather would himself get these sacred hair distributed amidst them, so that these people would receive blessings and mercy from my hair.

Can this be said here, that since those people kept the hope of receiving profit, blessing and cure from *Ghaierul Laah*, meaning the hair therefore; they were *Mushrik* [polytheists]? (*Ma'aazal Laah*) [I seek Allaah's protection].

Hazrat Usmaan Bin Abdul Laah (*Allaah be pleased with him*) says:

That my wife gave me a bowl of water and sent me to *Ummul Mu'mineen* [the mother of the True Muslims] Hazrat Umme Salmah (*Allaah be pleased with her*) and this was the habit of my wife that whenever anyone would be affected by an evil-eye or anyone would get sick then she would put water in a bowl and send it to Hazrat Umme Salmah (*Allaah be pleased with her*) because she had the sacred hair of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَأَخْرَجَتْ مِنْ شَعْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَكَانَتْ تُبْسِكُهُ فِي جُلْجُلٍ
مِنْ فِصَّةٍ فَخَضَخَتْهُ لَهُ فَشَرِبَ مِنْهُ
مَرِيضٌ (بخاری: ۵۸۹۶، مشکوٰۃ: ۴۵۶۸)

Then she would take out this sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which she had kept in a silver tube and would dip it in water and stir it and the sick person would drink this water (by which he would be cured).

(*Bukhaari: 5896, Mishkaat: 4568*)

It is proven from this narration that the respected Companions would keep these sacred hair with them as a relic and generally the people would receive blessings of it and would receive cure from diseases.

Hazrat Khaalid Bin Waleed (*Allaah be pleased with him*) says, it was my good fortune that I had the hair of the sacred forehead of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with me. I had them stitched in the front side of my cap. It was the blessing of these hair that all my life I kept receiving victory and success in every holywar (*Jihaad*). (*Subulal Huda War Rashaad, vol-10, pg.39, Al Isaabah 1399, Shifaa Shareef, vol-1, pg.331, Shamsut Tawaareekh, Midaarijun Nubuwwat, vol-2, pg.542*)

In the War of Yarmook Hazrat Khaalid Bin Waleed (*Allaah be pleased with him*) advanced towards the troop of Non-believers (*Kuffaar*)

while expressing his braveness. From the other side a wrestler came out whose name was Nastoor. Both of them had intense contest for a longtime until the horse of Hazrat Khaalid tripped and fell down. Hazrat Khaalid came on to his head and the cap fell on the ground. Nastoor awaited the chance and came on to his back. At that time Hazrat Khaalid was repeatedly screaming out loud to his fellows and saying, Give my cap to me, may Allaah have mercy on you. A person who was from his nation Bani Makhzoom he came running and gave him the cap. He wore it and contested Nastoor until he killed him. After this incident, the people inquired from him what was this act which you did, that the enemy had reached your back and you started becoming worried about the cap, maybe which might be of a few coins.

Hazrat Khaalid Bin Waleed (*Allaah be pleased with him*) said, that in this cap are the sacred hair of the blessed forehead of *Saiyyid-e-Aalam* [The Chief of the Worlds], *Noor-e-Mujassam* [The Complete Personality of Luminance/Divine Light] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which are more dear to me than my own life. In every war I am victorious by the blessing of these sacred hair. Therefore; I was anxiously asking for my cap that maybe it's blessing would not remain with me and it would come in the hands of the *Kuffaar* [infidels].

(*Waaqidee, Shifaa Shareef, pg.44, vol-3*)

Once Hazrat Khaalid Bin Waleed (*Allaah be pleased with him*) went to the country of Syria with some troops for conquest with the nation of "Jabalah Bin Aiehim" and forgot his cap at home. When the combat took place the high officer of the Roman died. At that time Jabalah ordered the whole army to attack once fiercely on to the Muslims. At the time of attack the condition of the companions became weak. To such extend that Raafe Bin Umar Taa'ee said to Hazrat Khaalid, today it seems that our death has come. Hazrat Khaalid said, you speak the truth, the reason of this is that today I have forgotten my cap at home in which were the sacred hair of *Huzoor Pur Noor* [The Grand Prophet Filled with Luminance/Divine Light] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Here this was the condition, and there on the same night *Huzoor Saiyyidul Mursaleen* [The Grand Chief of all the Prophets] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) met Hazrat Abu Ubaiedah, who was the Commander of the Islaamic army in his dream and said, you are sleeping at this time, get up and go for the help of Khaalid Bin Waleed the infidels have surrounded him.

The same instance, Hazrat Abu Ubaiedah (*Allaah be pleased with him*) woke up and announced it in the troops, immediately get ready! Therefore; immediately they became ready and swiftly started moving towards the Islaamic army. On their way, they saw a rider who was going ahead of them by racing a horse. He ordered some fast riders to find out about the state of this rider. When the riders came closer they cried out loud and said, O young man, rider, stop for a while! After hearing this, he stopped. When inquired it was learnt she was the wife of Hazrat Khaalid Bin Waleed.

Hazrat Abu Ubaiedah asked her about the reason of her journey thus; she said, O Chief, last night when I heard you have made this announcement in the army of Islaam that the enemies have surrounded Khaalid Bin Waleed immediately get ready! Then, I thought he will never be defeated because he has the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with him.

But suddenly as I saw, my eyes fell on this cap in which were the sacred hair. I was very deeply saddened and immediately I started travelling that somehow I would get this to him. Hazrat Abu Ubaiedah said, may Allaah give you blessings. Therefore; along with them she was also included in the army.

Hazrat Raafay Bin Amar who was with Hazrat Khaalid Bin Waleed says, the condition was such, that we had become absolutely disappointed with our lives, and all of a sudden the voice of *Takbeer* [*Allaahu Akbar*, Allaah is the Greatest] was heard. Hazrat Khaalid looked, from where did this voice came. When he looked towards the army of the Romans, then what he saw was, that some riders are chasing them, and they are running senselessly, Hazrat Khaalid reached close to a rider by racing the horse and inquired, O you

rider young man, who are you? She replied, I am your wife Umme Tameem, I have brought your sacred cap by the blessing of which you acquire victory on the enemies. You had forgotten this due to which this hardship had come on to you. Anyhow, she gave that cap to him and Hazrat Khaalid wore it.

(Fatoohush-Shaam, pg.115, Dalaailun Nubuwwah Baiehaqee, vol-6, pg.249)

The narrator of the *Hadees* says by taking an oath, that when after wearing the cap Hazrat Khaalid attacked the *Kuffaar* [infidels] then the feet of the troops of infidels got uprooted and the Muslims received victory. (Summarised)

(Taahreekh-e-Waaqidee)

Along with pondering and thinking on these *Ahaadees* also evaluate in front of the sacred Companions what was the value and splendour of these sacred hair. Thus; that highly respected companion Hazrat Khaalid in whose splendor the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself said, **سَيْفٌ مِّنْ سَيِّفِ اللَّهِ** That Khaalid is one sword amongst the swords of Allaah. (Musanif Ibne Abee Shaiebah: 32264, Abu Ya'aala: 7188). His condition was like this, that at such an instance when the enemy was on his head with dagger in hand. He was asking for the cap with much anxiety. And was saying it very clearly that the reason of all my victories is only this cap, in which, are the sacred hair of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Can he be called infidel and innovator for the reason of keeping such beliefs? (Ma'aazal Laah, I seek Allaah's protection). If the honest people pay attention then the issue of *Isti'aanat* [seeking help] and *Waseelah* [mediation] can be solved by only this one incident.

Hazrat Saabit Bunaani says that the slave of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Hazrat Anas Bin Maalik said to me that, this is one from the sacred hair of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). When I die put this under my tongue. Therefore; according to the will I placed it under his tongue and he was buried in the same condition.

(Al Isaabah under the name: Anas Bin Maalik, pg.277)

When the time of death of Hazrat Umar Bin Abdul Azeez (*Allaah be pleased with him*) came so he asked for some sacred hair and nails of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and made a will that they would be placed in my shroud. Therefore; it was done like this.(★)

(*Tabqaat Ibne Sa'ad, vol-5, pg. 300, Madaarijun-Nubuwwat, Siyaru I'laamun-Nubalaa, vol-5, pg. 143*)

The excellences and qualities of the sacred companions are not hidden from the true believers. And beside this, the opinion of these people was, they may take the relics with them in their grave, exhibits the importance of the relics. And those people who compare such matters to worshipping of statues etc., this is their ruthlessness. In fact, these people are unaware of the secrecies of love.

Janaab Saiyyid Hassan Bin Maulvi Nabeeh Hasan, Teacher of Madrassah-e-Deoband writes on the page 32 of "*Habbun Naseem Alaa Nafhaatis Salaati Wat Tasleem,*" there was a merchant resident of Balikh and he was very rich. Beside wealth he also had three sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with him. He had two sons. When the merchant died all his wealth was distributed amidst the two sons. When each son got a sacred hair, then the elder son said that divide the third hair into two parts and distribute that too. On this the younger son said, I will certainly not tolerate this that the sacred hair of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is cut into pieces. The elder son said, if you have such love and devotion for the sacred hair then do like this, that all the money and wealth that has come in your portion give it to me and take all the three sacred hair. The younger son very happily agreed on this exchange and took the luminous [*Nooraani*] sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) by giving away all his wealth. Now this became his habit, that he would view the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and read *Durood Shareef* abundantly. See the spectacle of the Divine, the wealth of the elder son kept decreasing day by day and due to

★ It is stated in *Siyaru I'laamun Nubalaa, vol-3, pg.160, Al Istee'aab, vol-3, pg. 1419, Al Bidaayah wan-Nihaayah, vol-3, pg. 150*, that the Companion of the Prophet Hazrat Ameer Mu'aaviyah (*Allaah be pleased with him*) had also made a will like this. *Kaukab Ghufira Lahu*

the blessings of the sacred hair the wealth of the younger son kept increasing every day. After sometimes that small son died. A pious man of those days, saw the blessed vision of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in dream. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said tell the people that if they have any need from Almighty Allaah then they should go to the grave of this younger son of the merchant and pray for the fulfillment of his purpose so their purpose will be fulfilled.

After this incident, there was a lot of respect for the shrine of this son amongst the people and the people started going there. To the extent that shrine was so honoured that even eminent people would not pass it, while riding rather due to extreme respect they would walk on feet.

وہ کرم کی گھٹا گیسوئے مشک سا لکہ ابر رافت پہ لاکھوں سلام

**Woh Karam Ki Ghattaa Gaysoo-e-Muskh Saa
Lukkah-e-Abr-e-Raa'fat Peh Laakhoñ Salaam**

(A'laa Hazrat)

That dense cloud of graciousness as the musk-like hair
Multitudinous salutations be on the insignia of the
rain-cloud of compassion

Hazrat Alee, Shayr-e-Khudaa [the Lion of Allaah] (Allaah has blessed his face) says:

سَبَّحْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَهُوَ اخَذَ شَعْرَةً يَقُولُ مَنْ أَدَى
شَعْرَةً مِّنْ شَعْرِيْ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ
(جامع الاحاديث: ۳۳۴۹۵، کنز العمال:
۳۵۳۵۱)

I have heard from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that while holding one of his sacred hair in his hand was saying that anyone who has given affliction to even one hair of mine, then the Paradise is forbidden on him.

(Jaami'ul Ahaadees: 33495, Kanzul Ummaal: 35351)

Here a question arises, the hair is such kind of thing which are cut, trimmed but they are not afflicted. So; then while taking the sacred hair in the blessed hand the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stated about it's affliction, what is the meaning of it?

To understand this matter, it is important to learn that everything in the world is alive, and keeps understanding and perception. Almighty Allaah says:

وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ
لَّا تَفْقَهُونَ تَسْبِيحَهُمْ (الاسراء: ٤٤)

And there is nothing, but which Glorifies Him with His praise, and but you do not understand their glorification.

(Al Qur'aan, chapter Al Israa, verse.44)

It is learnt from this holy verse that everything reads *Tasbeeh* [The Praise] of Almighty Allaah. Moreover; the one who is doing the glorification, until he does not have the understanding of this action that he has One Creator and all His attributes are His Qualities. And He is Pure and Free from all defects. The one doing the Glorification is not sincere in doing this Glorification [Tasbeeh].

Almighty Allaah says:

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ
(البقره: ٢٢)

And there are some [stones] that fall down by the fear of Allaah.

(Al Qur'aan, chapter Al Baqarah, verse.74)

لَوْ أَنزَلْنَاهُ الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَهُ
خَاشِعًا مُّصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ
(الحشر: ٢١)

Had We revealed this Qur'aan on a mountain, you would have certainly seen it bend in humbleness and split asunder out of the fear of Allaah.

(Al Qur'aan, chapter Al Hashr, verse.21)

وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ
وَالطَّيْرَ (الانبيا: ٨٩)

And We made subservient along with Daawood (Salutations on him) the Mountains (so those mountains) would do Glorification and also the birds.

(Al Qur'aan, chapter Al A'nbiyaa, verse.79)

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا
وَأَشْفَقْنَ مِنْهَا (احزاب: ٧٢)

Undoubtedly We offered the Trust to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it.

(Al Qur'aan, chapter Al Ahzaab, verse.72)

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى
إِبْرَاهِيمَ ۝ (الانبیاء)

We said, 'O fire! Be cool and peaceful for Ibraaheem.'

(Al Qur'aan, chapter Al A'nbiyaa, verse. 69)

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ
(ص: ٣٦)

So We made the wind subservient to him Sulaiemaan (Salutation on him). It blew by his order.

(Al Qur'aan, chapter Saad, verse.36)

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتَ
وَتَقُولُ هَلْ مِنْ مَزِيدٍ ۝ (ق)

On that day We will say to the Hell, "Are you filled up?" It will say, "Are there even some more."

(Al Qur'aan, chapter Qaaf, verse.30)

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكْسِمُهُمْ
أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا
يَكْسِبُونَ ۝ (يس)

This day We shall set a seal on their mouths and their hand will talk to us and their feet will bear witness of what evils they use to earn.

(Al Qur'aan, chapter Yaaseen, verse.65)

تَكَادُ تَنفُذُ مِنَ الْغَيْظِ (الملك: ٨)

It seems as it (hell) is going to burst with fury.

(Al Qur'aan, chapter Al Mulk, verse.8)

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۚ بِأَنَّ رَبَّكَ
أَوْحَىٰ لَهَا ۝ (الزلزال)

That day it shall narrate all its news, for your Rabb has commanded it.

(Al Qur'aan, chapter Az-Zilzaal, verses 4, 5)

Hazrat Alee (*Allaah has blessed his face*) says in Makkah Mukkarramah we would go with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in the surrounding vicinities:

فَمَا اسْتَقْبَلَهُ جَبَلٌ وَلَا شَجَرٌ إِلَّا وَهُوَ
يَقُولُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
(دارمی: ۲۱، مشکوٰۃ: ۵۹۱۹)

Thus; which ever mountain (stone) or tree would come in front it would say, As Salaamu Alaieka Yaa Rasoolal Laah [Salutations Be upon you, O Prophet of Allaah].

(Daarami: 21, Mishkaat: 5919)

Hazrat Jaabir Bin Abdul Laah (*Allaah be pleased with him*) says, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would lean against *Sutoon-e-Hannaanah* [the pillar of Hannaanah] and give the speech.

فَلَمَّا وُضِعَ لَهُ الْبَيْتُ سَبَعْنَا لِلْجِدْعِ
مِثْلَ أَصْوَاتِ الْعِشَارِ حَتَّى نَزَلَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَضَعَ يَدَهُ عَلَيْهِ
(بخاری شریف، کتاب الجمعة: ۹۱۸)

So; when the pulpit was made for him and he graced it by sitting on it. Thus, we heard that the pillar started crying in a piteously painful tone [of voice]. Until the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came off the pulpit and kept his sacred hand on it (so that it would be comforted).

(Bukhaari Shareef: Kitaabul Jumu'ah: 918)

From these verses and *Ahaadees*, the fearfulness of Allaah by the stones and the mountains, and with the Order of Allaah being included with Hazrat Daa'wood (*Salutation on him*) in the Glorification [*Tasbeeh*] of Allaah, the denial of picking up the trustfulness of Allaah by the skies, earth and mountains, the acceptance of the Order of Allaah by fire, and its cooling for Hazrat Ibraaheem (*Salutation on him*), the moving of air by the orders of Hazrat Sulaiemaan (*Salutation on him*), listening the Order of Allaah by hell, replying, and becoming angry, the giving of witness by the hands and feet in the court of Allaah on the Day of Judgement, understanding the Revelation of Allaah by the

earth and expressing the deeds of the bondsmen, the doing of Salutation [*Salaam*] of the trees and stones to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in loud voice, the crying of *Sutoon-e-Hannanah* [the Pillar of Hannanah], and talking with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and the reading of the *Kalimah Shahaadat* in a loud voice by the pebbles etc., and hundreds of evidences and incidents are witness on this that everything of the world keeps understanding and perception.

Therefore; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took the sacred hair in his hand and said, that whoever gives affliction to my hair these are his punishments. And the sacred Companions (*Allaah be pleased with them*) who had become the recogniser of reality they believed without giving any other reasoning. That undoubtedly the sacred hair gets afflicted by certain actions. Therefore; they would greatly honour and respect the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) because they understood that if any kind of disrespect is attached to the sacred hair then by it they will be afflicted.

Even now it is famous about certain places that the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are present there. And by objecting on them some people say, what do we know are they the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) or not? Maybe some forger for worldly reasons has created this fraud. Thus; in regard to this it is stated, if anyone does like this, then surely it is very bad. But remember this the one who is respecting will not be devoid of blessings. Because when he will respect he will respect by considering them as blessed hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Therefore; Almighty Allaah will surely bestow blessings to him, according to his belief and intentions. Like it has been said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

The dependency of all actions is on intention.

(*Bukhaari:1*)

Benefits

1. The sacred hair of this Unique Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*) were also unique.
2. The respected companions (*Allaah be pleased with them*) also believed the sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were incomparable and exemplary.
3. The respected companions (*Allaah be pleased with them*) would consider these sacred hair very auspicious and worthy of respect.
4. The respected companions (*Allaah be pleased with them*) consider having one hair out of these sacred hair with them to be better than the world and whatever is in it.
5. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not stop the respected companions (*Allaah be pleased with them*) to keep such believe rather would divide his own sacred hair amongst them.

It is proven to keep the hair etc. of the respected Prophets and the religious holy men (*Allaah be pleased with them*) as sacred relics and to respect them and to expect benefit and blessing from them is allowed. It is not infidelity and innovation like is the belief of certain people. If it was infidelity and innovation then the respected companions (*Allaah be pleased with them*) would have never done like this.

Very Brilliant Face (Chehrah-e-Anwar)

چہرہ انور

شش جہت روشن زتاب روئے تو
ترک و تاجیک و عرب ہندوئے تو

Shash Jihat Raushan Zetaab-e-Roo'ay Tou
Turk-o-Taajik o Arab Hindoo'ay Tou

Six directions are enlighten by the illumination of Your face
Turkey, Tajikistan, Arab, India it's Yours

ماہ را مہر رخت نور و بہا
مہر را تنویر قلب تو ضیا

Maah Raa Mehr-e-Rukhat Noor o Bahaa
Mehr Raa Tanweer-e-Qalb-e-Tou Ziyaa

From Your face like sun, the moon takes its sacred incandescence
The sun takes luminescence from Your lustrous heart

ک گیسو ہ دہن کی ابرو آنکھیں ع ص
کھلیعص ان کا ہے چہرہ نور کا

Kaaf Gaysoo Haa Dahan Yaa Abroo Aa'khayn 'Aien Saad
Kaaf Haa Yaa 'Aien Saad Unn Kaa Hai Chehrah Noor Kaa

(A'laa Hazrat)

'Edge of long-hair 'Kaaf,' mouth 'Haa,' eyebrows 'Yaa,' eyes 'Aien,'
'Saad'

Kaaf Haa Yaa 'Aien Saad [These letters indicate His face] His beautiful
face is of Divine Noor [Luminance]

* This is a loving explanation of *Kaaf, Haa, Yaa, Aien, Sawaad* they are the beginning alphabets of the chapter Mariam, Al Qur'aan..by A'laa Hazrat (Allaah have mercy on him) By 'Kaaf' [alphabet] it means the curly edge of longhair of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), there is a curl in 'Kaaf' as there is curly edge in longhair. By 'Haa' [alphabet] which is round like mouth by this it means the sacred mouth of our Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam). By 'Yaa' [alphabet] its shape is like the eyebrows by this it means viewing the sacred eyebrows of the Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam). By 'Aien and Saad' [alphabets] which shape looks like the eye. So, by 'Kaaf, Haa, Yaa, Aien, Saad' it explains the visage of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). [T/N]

Almighty Allaah has bequeathed His glorified Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with such sublime beauty and impressiveness that the tongue is powerless in eulogising it. The face of Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) is the manifestation of beauty, refinement, eminence and distinction. He is *Husn-e-Kul* [The Unmitigated/Entire Beauty] and the beauty of Yoosuf was one splendour of the beauty of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) and all the most beautiful and most elegant of the world are one glimpse of the exquisiteness of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam). The condition of the exceptional beauty of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is such that the tongue had to say in a state of amazement.

لَمْ أَرَقَبْلَكَ وَلَا بَعْدَكَ مِثْلَكَ (ترمذی: ۳۶۳۷، مشکوٰۃ: ۵۷۹۰) Such extremely beautiful and utmost elegance was neither seen before him and nor after him.

(Tirmizee: 3637, Mishkaat:5790)

حسن ہے بے مثل صورت لا جواب
میں فدا تم آپ ہو اپنا جواب

Husn Hai Bay Misl Suurat Laa Jawaab
Mayñ Fidaa Tum Aap Hou Apnaa Jawaab

[Your] Sublime beauty is incomparable, face is unique
For You I die, You are your own accolade

قَالَ أَبُو نُعَيْمٍ أُعْطِيَ يُوسُفُ مِنَ الْحُسْنِ
مَا فَاقَ بِهِ الْأَنْبِيَاءَ وَ الرُّسُلِينَ بَلْ وَ
الْخَلْقَ أَجْمَعِينَ وَنَبِيُّنَا صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَوْحِيَ مِنَ الْجِبَالِ مَا لَمْ يُؤْتَهُ أَحَدٌ
وَلَمْ يُؤْتَ يُوسُفُ إِلَّا شَطْرَ الْحُسْنِ وَ أَوْحِيَ
نَبِيُّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمِيعَهُ

Hazrat Abu Nu'aiem says that Hazrat Yoosuf (Salutation on him) was given more beauty and elegance than all the Prophets and Apostles rather than all the creation. But our Prophet the Beloved of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) was given that sublime beauty and dignified grace which was not bestowed to any other creation. Yoosuf (Salutation on him) was given

(خصائص کبریٰ، ج ۲، ص ۱۸۲، سبل الہدیٰ،
ج ۱۰، ص ۲۶۹)

one portion of the superb beauty and dignified grace and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was given *Husn-e-Kul* [The Entire Perfect Beauty].

(Khasaais-e-Kubraa, vol-2, pg.182, Subulal Huda, vol-10, pg.269)

Almighty Allaah says:

وَاللَّيْلِ إِذَا سَجَىٰ ۝ وَالطُّبْحَىٰ ۝ (Al Qur'aan, chapter Ad-Duhaa, verses 1, 2). Some interpreters say in the interpretation of this sacred verses that 'Wad-duhaa' is the indication towards the Noor [Luminance] of the Beauty of Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) and 'Wal Laiel' signify the *Añmbegris* [fragrant] hair of *Huzoor Purnoor* [The Grand Prophet Filled with luminance] (Sallal Laahu 'Alaiehi Wa Sallam).

(Khazaain-ul-Irfaan)

اے کہ شرح والضحیٰ آمد جمال روئے تو نکتہ واللیل وصف زلف عنبر بوئے تو

**Aay Keh Sharh-e-Wad-Duhaa Aamad Jamaal-e-Roo,,ay Tou
Nuktah-e-Wal Laiel Wasf-e-Zulf-e-Añmbar Boo'ay Tou**

O the summary of 'Wad-duhaa' is the expression of the beauty of Your face, The signification of 'Wal Laiel' [Your blessed hair] describes the night, that is the quality of Your *Añmbegris** scented hair

It is the statement of Hazrat Abdul Laah Bin Rawaahah (*Allaah be pleased with him*) that if there were no effects and manifestation of Allaah's Revelation [*Wahy-e-Ilaahee*], Miracles and other evidences of Prophethood in the sacred personality of the *Huzoor Saiyyid-e-Aalam* [The Grand Chief of the Entire Universe] the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) than also only his sacred blessed face was enough for the evidence of his Prophethood.

(Zarqaani Alal Mawaahib, pg.72, vol-4, Subulal Huda, vol-1, pg.531, vol-2, pg.8)

*Natural secretion found in whale and used in perfume manufacture. T/N

Hazrat Abdul Laah Bin Salaam (*Allaah be pleased with him*) (Who was a big scholar of the Jews) says that when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came to Madinah Munawwarah [after migration from Makkah] the people left their work and started coming quickly to see him. I also came.

فَلَمَّا رَأَيْتُ وَجْهَهُ عَرَفْتُ أَنَّ وَجْهَهُ
لَيْسَ بِوَجْهِ الْكَذَّابِ فَسَبَّغْتُهُ يَقُولُ
يَا أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَصَلُّوا
الْأَرْحَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا
بِاللَّيْلِ وَالنَّاسُ يَتِمُّونَ تَذْخُلُوا الْجَنَّةَ
بِسَلَامٍ (المستدرک: ۴۲۸۳، خصائص کبری،
ج ۱، ص ۱۹۱، سبل الہدی، ج ۳، ص ۲۷۴،
الہدایہ والنہایہ، ج ۶، ص ۱۹۱)

Thus, when I saw his blessed face I knew this face is not of a liar. He was saying at that time. O People, spread peacefulness and kind-heartedness meaning love your own, feed the hungry, and when in the night people are sleeping do the worshipping of Allaah and go to Paradise with peace.

(*Al Mustadrik: 4283, Khasaais-e-Kubraa: vol-1, pg.191, Subulal Huda, vol-3, pg. 274, Al Bidaayah wan Nihaayah, vol-6, pg. 191*)

Hazrat Baraa Bin Aazib (*Allaah be pleased with him*) says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَحْسَنَ النَّاسِ وَجْهًا وَأَحْسَنَهُمْ خُلُقًا
(بخاری شریف: ۳۵۴۹، مسلم شریف: ۶۰۶۶)

That the face and character of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in appearance and character was more beautiful and more elegant than all the people.

(*Bukhaari Shareef: 3549, Muslim Shareef: 6066*)

Hazrat Abu Qirsaafah (*Allaah be pleased with him*) says, when me, my mother and my maternal Aunt [*Khaalah*] came back after taking the allegiance of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then my mother and *Khaalah* said,

مَا رَأَيْنَا مِثْلَ هَذَا الرَّجُلِ أَحْسَنَ وَجْهًا
وَلَا أَتْقَى ثَوْبًا وَلَا أَلَيْنَ كَلَامًا وَرَأَيْنَا
كَالْمُؤَدِّبِ يَخْرُجُ مِنْ فَمِهِ-

We have not seen anyone having a beautiful face like that person, the one with purified clothes, the one with such soft and sweet talk and we saw that during speaking

(طبرانی کبیر: ۲۵۷۸، سبل الہدی، ج ۲، ص ۳۲، زرقانی علی المواہب، ج ۴، ص ۴۵)

Noor [Luminance] comes out of his mouth.

(Zarqaani Alal Mawaahib, vol-4, pg.45, Subulal Huda, vol-2, pg.32, Tibraani Kabeer: 2573)

Ummul Mu'mineen Hazrat Aaishah Siddeeqah (Allaah be pleased with her) says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ وَجْهًا وَأَنُورَهُمْ لَوْثًا لَمْ يَصْفُهُ وَاصْفَ قَطْرُ الْأَشْبَةِ وَجْهَهُ بِالنَّقِيرِ لَيْلَةَ الْبَدْرِ وَكَانَ عَرَقُهُ فِي وَجْهِهِ مِثْلَ التُّلُوعِ۔ (سبل الہدی، ج ۲، ص ۳۹، زرقانی علی المواہب، ج ۴، ص ۲۲۵)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was more beautiful and brightly pleasant in colour than all the people. Whoever has praised him they have compared him to the Moon of the 14th night [Full-moon]. The drop of sweat would seem like pearls on his face.

(Zarqaani Alal Mawaahib, vol-4, pg. 225, Subulal Huda, vol-2, pg. 39)

Hazrat Ka'ab Bin Maalik (Allaah be pleased with him) says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةٌ قَمَرٍ۔ (بخاری شریف: ۳۵۵۶، مشکوٰۃ: ۵۷۹۸)

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would be delighted and happy then his face would become so illuminous that it would seem like a piece of the moon.

(Bukhaari Shareef: 3556, Mishkaat: 5798)

It is stated in Nihaayah Ibne Aseer:

أَنَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَ إِذَا سَرَّ فَكَانَ وَجْهُهُ الْبُرْاقَ الَّتِي تَرَى فِيهَا صُورُ الْأَشْيَاءِ وَكَانَ الْجُدُرُ تَلَاخَكَ وَجْهُهُ أَمَّا يُرَى الْجُدُرُ فِي وَجْهِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (زرقانی علی المواہب، ج ۴، ص ۸۰، سبل الہدی، ج ۲، ص ۴۰)

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would be happy and delighted then his face would become like a mirror. The reflection of things could be seen in it and the walls could be seen in his face.

(Zarqaani Alal Mawaahib, vol-4, pg.80, Subulal Huda, vol-2, pg.40)

Jaame Bin Shaddaad says that Taariq Bin Abdul Laah told me, that we had encamped out of Madinah Munawwarah and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came there. At that time, we did not know him. We had a red colour camel. He pointed out in the direction of this camel and said, do you want to sell it? We said yes! Asked, what is the price? We told the value (in quantity of dates). He said, it is accepted and took the rein of the camel and started walking, while we were still looking he entered the city. We said to each other that we have done something very wrong, to a stranger person whom we do not know, who is he, from where does he belong, without taking the money we have given the camel. A woman who was sitting near us, in a *hodaj* [fully covered seat that is used to sit on the camel back while traveling] said:

وَاللّٰهُ لَقَدْ رَأَيْتُ رَجُلًا كَانَ وَجْهُهُ قِطْعَةً
 الْقَمَرِ لَيْلَةَ الْبَدْرِ أَنَا ضَامِنَةٌ لِّثَمَنِ
 جَبَدِكُمْ لَا يَفْدِي رُبَّكُمْ فَلَمَّا كَانَ الْعِشَاءُ
 أَتَانَا رَجُلٌ فَقَالَ أَنَا رَسُولُ رَسُولِ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْكُمْ هَذَا تَبَرُّكُمْ
 فَكُلُوا وَاشْبَعُوا وَ اكْتَالُوا وَاسْتَوْفُوا
 فَأَكَلْنَا حَتَّى شَبِعْنَا وَ اكْتَلْنَا وَاسْتَوْفَيْنَا
 (زرقاني على المواهب، ج ٢، ص ٢٩،
 المستدرک حاکم: ٢٢١٩، سبل الہدی، ج ٢،
 ص ٣٥٤)

Oath on God, I have seen that person, his face was like the full-moon on the fourteenth night. I am the guarantier of the cost of your camel (because I trust that) he will not do forgery with you. When the evening approached then a person came and started saying that I have been sent by the Prophet of Allaah in your direction. These are dates, eat out of them to fill your stomach and also fulfill your amount. So, we also ate them until we filled our stomach and also fulfilled our cost.

(Zarqaani Alal Mawaahib, vol-4, pg.49, Al Mustadrik: 4219, Subulal Huda, vol-6, pg.357)

Hazrat Abu Huraierah (*Allaah be pleased with him*) says:

مَا رَأَيْتُ شَيْئًا أَحْسَنَ مِنْ رَسُولِ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ الشَّمْسُ
 تَجْرِي فِي وَجْهِهِ

That I have not seen anyone more beautifully good-looking than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it seemed that the sun is moving within his face.

(ترمذی: ۳۶۳۸، مشکوٰۃ: ۵۷۹۵)

(Tirmizee:3648, Mishkaat:5795)

Hazrat Imaam Hassan Bin Hazrat 'Alee (*Allaah be pleased with them*) says that I requested my maternal uncle (*Mamoon*) Abou Hind Bin Abi Haalah who was eloquent, thorough in understanding and well appreciated as an interpreter of knowledge and literature of Arab. To express the qualities of his *Noor-e-Jamaal* [The Divine Glowing Beauty] of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*. Thus, he also,

وَفِيهِ يَتَلَأَلُ لَوُ وَجْهُهُ تَلَالُوا الْقَمَرِ لَيْلَةً
الْبَدْرِ (جمع الوسائل، ج ١، ص ٣٣، سبل
الهدى، ج ٢، ص ٣٩)

stated this in it, that his sacred face radiantly glowed like the moon of the fourteenth [14th] night.

(*Jam'ul Wasaail*, vol-1, pg.34, *Subulal Huda*, vol-2, pg.39)

چاند سے مونھ پہ تاباں درخشاں درود نمک آگیں صباحت پہ لاکھوں سلام

**Chaand Say Muunh Peh Taabaañ Darakhshaañ Durood
Namak Aageeñ Sabaahat Peh Laakhoñ Salaam**

(A'laa Hazrat)

On that moon-like gleaming face splendidly brilliant blessings
Multitudinous salutations be on that salt-like fair complexion

Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) says that I was spinning the spinning-wheel and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was sitting in front of me and was putting a patch in his blessed shoe. On his sacred forehead, there were drops of sweat from which rays of Noor [Luminance] were emanating. This beautiful scene stopped me from spinning the spinning-wheel. Thus; I was only looking at him, so he said, what happened to you? I said that there are drops of perspiration on your sacred forehead which look like the stars of Noor [Luminance/Divine Light].

وَلَوْ أَرَاكَ أَبُو كَبِيرٍ الْهَذَلِ لَعَلِمَ أَنَّكَ
أَحَقُّ بِشَعْرَةٍ حَيْثُ يَقُولُ فِي شَعْرَةٍ:
وَإِذَا نَظَرْتُ إِلَى أَسْرَةٍ وَجْهِهِ

If Abou Kabeer Huzali (A famous poet of Arab) would have seen you in this condition, then he would have believed that the verifier of his verse is only you. That when I see

بَرَقَتْ بُرُوقُ الْعَارِضِ الْمُتَهَلِّلِ
(ابن عساكر، ج ۳، ص ۳۰۷، ابو نعیم، دیلمی،
خطیب، ج ۱۳، ص ۲۵۳، زرقانی علی المواہب،
ج ۴، ص ۲۲۵، بیل الہدی والرشاد، ج ۲، ص ۸۸،
للمبتقی: ۱۵۴۷)

his blessed face then the shinning radiance of his cheeks look like the moon.

(Ibne Asaakir, vol-3, pg.307, Abu Nu'aiem, Daarami, Khateeb, vol-13, pg.253, Zarqaani Alal Mawaahib, vol-4, pg. 225, Subulal Huda war Rashaad, vol-2, pg.88, Baiehaqi: 15427)

Hazrat Hassaan Bin Saabit (Allaah be pleased with him) says:

مَتَى يَبْدُو فِي اللَّيْلِ الْبَهِيمِ جَبِينُهُ بَدَجٌ وَمِثْلَ مَصْبَاحِ الدُّجَى الْمُتَوَقِّدِ

When in the dark night His forehead would be seen,
Thus; it would shine like a lighted lamp in darkness

(Zarqaani Alal Mawaahib vol-4, pg.91, Subulal Huda, vol-2, pg.283)

جس کے ماتھے شفاعت کا سہرا رہا اس جبین سعادت پہ لاکھوں سلام

Jis Kay Maathhay Shafaa'at Kaa Sehraa Rahaa
Uss Jabeen-e-Sa'aadat Peh Laakhoñ Salaam

(A'laa Hazrat)

Upon whose forehead is Decided the honoured wreath of intercession,
Multitudinous salutations be on that exceedingly auspicious forehead

Someone inquired from Hazrat Jaabir Bin Samarah (Allaah be pleased with him) did the face of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) shine like the sword. Thus he said,

لَا بَلَّ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ
(مسلم: ۶۰۸۴، بخاری: ۳۵۵۲، مشکوٰۃ:
۵۷۷۹)

No! No! Rather the face of the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] was like the Sun and the Moon.

(Muslim: 6084, Bukhaari: 3552, Mishkaat: 5779)

Hazrat Anas (Allaah be pleased with him) says,

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَزْهَرَ اللَّوْنِ كَانَ عَرَقُهُ اللَّوْلُوءَ

The colour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was bright white, the drop of sweat would seem like pearl on the blessed

(بخاری: ۳۵۴۷، مسلم: ۶۰۵۴، مشکوٰۃ: ۵۷۸۷)

face of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).
(Muslim: 6054, Bukhaari: 3547, Mishkaat: 5787)

Hazrat Rabee Binte Mu'awwaz (Allaah be pleased with her) was a Sahabiyyah [lady companion]. The grandson of Hazrat Ammar Bin Yaasir said to her to describe the appearance of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so then she said,

لَوْ رَأَيْتَهُ رَأَيْتَ الشَّمْسَ طَالِعَةً
(مشکوٰۃ: ۵۷۹۳، دارمی: ۶۱)

If you would have seen the Prophet [Sallal Laahu 'Alaiehi Wa Sallam] then you would have thought that it is the shining sun.

(Mishkaat: 5793, Daarami: 61)

Hazrat Jaabir Bin Samurah (Allaah be pleased with him) says that, it was a night shining with the moonlight. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was laying, covered in red Jubbah [long robe]. Sometimes; I would look at the moon and sometimes at the stunningly radiant face of the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam].

فَإِذَا هُوَ أَحْسَنُ عِنْدِي مِنَ الْقَمَرِ
(ترمذی: ۲۸۱۱، دارمی: ۵۸، مشکوٰۃ: ۵۷۹۴)

In the end really my decision was this, that the Prophet [Sallal Laahu 'Alaiehi Wa Sallam] is more beautiful than the Moon.

(Tirmizee: 2811, Daarami: 58, Mishkaat: 5794)

یہ جو مہر و مہ پہ ہے اطلاق آتا نور کا بھیک تیرے نام کی ہے استعارہ نور کا

**Yeh Jo Mehr o Mah Pay Hai Itlaaq Aataa Noor Kaa
Bheek Tayray Naam Ki Hai Isti'arah Noor Kaa**

(A'laa Hazrat)

This saying, that the sun and the moon has incandescent of
Noor [Luminance/Divine Light]
It is the magnanimity of Your name the metaphor of
[Noor] [Luminance/Divine Light]

Ummul Mu'mineen Hazrat Aaishah Siddeeqah (Allaah be pleased with her) says,

كُنْتُ آخِيطُ فَسَقَطَتْ مِنِّي الْإِبْرَةُ
فَطَلَبْتُهَا فَلَمْ أَقْدِرْ عَلَيْهَا فَدَخَلَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَتَبَيَّنَتْ الْإِبْرَةُ بِشُعَاعِ نُورٍ وَجْهِهِ
فَأَخْبَرْتُهُ (ابن عساكر، ج ۳، ص ۳۱۰،
خصائص کبری، ج ۱، ص ۶۲، سبل الہدی
والرشاد، ج ۲، ص ۴۰)

I was sitting inside and stitching something, a needle fell from my hand, although I tried to look for it but I could not find it due to darkness. Thus, Maah-e-Madinah [The Moon of Madinah] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came. Then with the light of his shining face the whole room brightened and the needle started shining so I came to know about it.

(Ibne Asaakir: vol-3, pg.310, Khasaais-e-Kubraa, vol-1, pg.62, Subulal Huda War Rashaad, vol-2, pg.40)

سوزن گم شدہ ملتی ہے تبسم سے ترے شام کو صبح بناتا ہے اجالا تیرا

**Sozan-e-Gumm Shudah Miltee Hai Tabbasum Say Teray
Shaam Ku Subha Banaataa Hai Ujaalaa Tayraa**

(A'laa Hazrat)

The lost needle is found by the smile of Yours
Your radiant luminosity makes the night into morning

The fact is this, his complete beauty and magnificence has not been manifested on to the people. Rather it is kept in veil, otherwise no one had the courage to even see the manifestation of the Beauty of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam).

Shaah Waliyyul Laah Muhaddis Dehlvi (Allaah have mercy on him) says that my respected father, Shaah Abdur Raheem Saahib saw the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in his dreams. Hence; he inquired from him, Yaa Rasoolal Laah, the women of Egypt cut their hands after seeing Yoosuf (Salutation on him) and some people would die after seeing him. But no one had this condition after seeing you.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَبَانِي
مَسْتُودٌّ عَنْ أَعْيُنِ النَّاسِ غَيْرَةٌ مِنَ اللَّهِ
عَزَّوَجَلَّ وَلَوْ ظَهَرَ لَفَعَلَ النَّاسُ أَكْثَرِمِمَّا
فَعَلُوا حِينَ رَأَوْا يُوسُفَ

(دارالشمین فی بشرات النبی الامین، ص ۷)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said that, my beauty has been hidden from the eyes of the people due to the Caring Honour [Ghaierat] of Allaah and if it is revealed, then the condition of the people would be even more than what happened after seeing Yoosuf (Salutation on him).

(Ad-Durrus-Sameen Fii Mubash-Shiraatin-Nabeeyil Ameen, pg.7)

Meaning he said that, I am the Beloved of Allaah and it is the demand of the caring honour [Ghaierat] of the love of the Lover that no one would see his beloved beside himself. For this reason, Almighty Allaah for His Own viewing has hidden my beauty and magnificence from the eyes of the people.

Allaamah Qurtaabi (Allaah have mercy on him) says:

لَمْ يُظْهَرْ لَنَا تَبَامُ حُسْنِهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لِأَنَّهُ لَوْ ظَهَرَ لَنَا تَبَامُ حُسْنِهِ لَبَا
أَطَاقَتْ أَعْيُنُنَا رُؤْيَاهُ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ (زرقانی علی المواہب، ج ۴، ص ۷۱،
سبل الہدی، ج ۲، ص ۸)

The complete beauty and magnificence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has not been manifested on us. If his complete beauty and magnificence was made visible then our eyes did not have the power of viewing him.

(Zarqaani Alal Mawaahib: vol-4, pg.71, Subulal Huda, vol-2, pg.8)

اک جھلک دیکھنے کی تاب نہیں عالم کو وہ اگر جلوہ کریں کون تماشا ہی ہو

**Ik Jhalak Dayknay Kee Taab Naheen Aalam Ko
Woh Agar Jalwah Karayñ Kaun Tamaashaa'ee Hou**

(Maulana Hasan Raza)

The Universe does not even have the courage to
view only one sight

If He reveals himself who will be the spectator

Muhammad Qaasim Saahib Nanotvi, so called founder of Deoband says:

رہا جمال پہ تیرے حجاب بشریت نہ جانا کون ہے کچھ کسی نے جز ستار

**Rahaa Jamaal Peh Tayray Hijaab-e-Bashariyyat
Nah Jaanaa Kaun Hai Kuchh Kisee Nay Juz Sattaar**

(Qaseedah-e-Qaasimee)

[The Prophet] on Your exquisiteness stayed the veil of humanity
No one could understand anything, what is he beside the *Sattaar*
[Allaah]

Hazrat Ma'aaz Bin Jabal (*Allaah be pleased with him*) says, that we went for the war of Tabuuk with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, *In Shaa Allaah* tomorrow you will reach the spring of Tabuuk at such a time, when the sun will become hot and those people who reach there they should not touch the water of the spring with the hand.

Therefore; when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) reached there, it had very little water in it. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took little by little water from it and collected it in a utensil.

ثُمَّ غَسَلَ فِيهِ وَجْهَهُ وَيَدَيْهِ ثُمَّ أَعَادَهُ
فِيهَا فَجَرَّتِ الْعَيْنُ بِمَاءٍ كَثِيرٍ
فَاسْتَسْقَى النَّاسُ ثُمَّ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْشِكُ يَا مُعَاذُ
إِنْ طَالَتْ بِكَ حَيَاتُكَ أَنْ تَرَى مَا هُنَا قَدْ
مُلِيَ جَنَّاتًا

(مسلم: ۵۹۴۷، خصائص کبریٰ، ج ۱، ص ۲۷۳)

Then he washed his sacred face and both the hands and poured that water in that spring. So; that spring started over-flowing and the water became alot. Therefore; all the people became full after drinking the water. Then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said O Ma'aaz, if your life will be long then you will see this place will be full of gardens.

(Muslim: 5947, Khasaais-e-Kubraa, vol-1, pg.273)

When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) told them not to put their hands in the water, it defines that there is definitely some meaningful effect of touching hands. And this effect is according to the person's abilities, good by the noble ones and bad by the wrongdoers. But since that effect is not felt therefore; those who have limited understanding they have hesitation in accepting it. However, those who are the people of disclosure they can see it.

Therefore; Saiyyidee Imaam Abdul Wahhaab Shu'raanee (*Allaah have mercy on him*) says that when *Imaam-ul-A'immah* [the Leader of the Leaders], *Siraa-j-ul-Ummah* [the Sun of the Nation], *Imaam-e A'zam* [the Great Leader] Abu Haneefah (*Allah have mercy on him*) would go to the masjid and would see the people doing ablution [*wuzu*] then, in the used water, he could feel that this person does what kind of sin. Therefore; he would say to him in seclusion that you do such and such kind of sin, leave that! Many people would also repent. In the end, this order felt distressing to the Imaam Saahib that he could see the vices of the people. So; he pleaded to Allaah, this Power of vision maybe lifted.

(*Al-Meezaan ul Kubraa*, (Urdu), vol-1, pg.141, *Fazaa'il-e-Zikr*, pg.149)

Since; the Imaam Saahib could feel the impurity of sins in the water. For this reason, in the issue of water, he did severity to the extend the Jurists of Hanafiyah applied the section of 10 X 10.

And this was the reason anything that was touched by the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the respected companions would attain benediction from it.

Moreover; there is no surprise in this that in our religion the handshake which is appreciated, this is also a reason of it, that the blessings of the hands of the noble religious people would be received. And when we touch the grave of some pious men and apply the hands to the faces or kiss the grave, seemingly in this also, this appropriateness has been kept preserved. Hence; the face of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the manifestation of the Divine Brilliance and marvelousness and the source of qualities and flawlessness.

خامہ قدرت کا حسن دست کاری واہ واہ کیا ہی تصویر اپنے پیارے کی سنواری واہ واہ
Khaamah-e-Qudrat Kaa Husn-e-Dastkaari Waah Waah
Kyaa Hee Tasweer Apnay Piyaaray Kee Sañwaari
Waah Waah

(A'laa Hazrat)

The comeliness of the skillful expertise of the Divine pen
 Waah Waah [Wow, bravo, well done]
What a picture, of His Beloved, He has beautifully adorned
 Waah Waah [Wow Wow]

Sacred Eyes

(Chashmaan-e-Mubaarak)

چشمان مبارک

جس طرف اٹھ گئی دم میں دم آگیا
اس نگاہ عنایت پہ لاکھوں سلام

*Jis Taraf Uthh Gae Damm Mayñ Damm Aagayaa
Uss Nigaah-e-Inaayat Peh Laakhoñ Salaam*

Whichever direction it raised life breathed into life's itself
Multitudinous Salutations be on those bequeathing
beholding eyes

کس کو دیکھا یہ موسیٰ سے پوچھے کوئی
آنکھوں والوں کی ہمت پہ لاکھوں سلام

*Kis Ku Daykhaa Yeh Moosaa Say Puuchhay Koee
Aañkhoñ Waaloñ Ki Himmat Peh Laakhoñ Salaam*

(A'laa Hazrat)

Whom did you see, someone may ask this from Moosaa
Multitudinous salutations on the courage of the ones with
such eyes

Sarwar-e-Aalam {The Peer of the realm of the Universe}, the Grand Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) much sanctified and luminous eyes were indeed exquisitely beautiful. Spectacularly placed with a fine streak of Divine collyrium [Kohl, *Surmah*], that even without kohl powder it seemed as if *surmah* is placed. In the whiteness of the eyes, there were fine red threads [lines] which are counted amongst the signs of Prophet-hood. Eye lashes were very good-looking and long.

سرگئیں آنکھیں حریم حق کے وہ مشکیں غزال
ہے فضائے لا مکاں تک جن کا رہنا نور کا

Surmageeñ Aaňkhayñ Hareem-e-Haqq Kay Woh

Mushkeeñ Ghazaal

Hai Fiza-e-Laa Makaañ Tak Jin Kaa Ramnaa Noor Kaa

(A'laa Hazrat)

Those divinely collyrium eyes, musky deer of the Heavenly
safe sanctuary

Whose luminous resplendent chase is until the space Beyond the
Bode [*Laa Makaan*]

Hazrat Abdul Laah Bin Abbaas (*Allaah be pleased with him*) says:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَكْتَحِلُ قَبْلَ أَنْ يَنَامَ بِالثَّلَاثِ
كُلِّ عَيْنٍ (جمع الوسائل، ج ۱، ص ۱۰۴)

Before sleeping the Holy Prophet
(*Sallal Laahu 'Alaiehi Wa Sallam*) would
put three strokes of *surmah* *Ismad*
in each eye.

(*Jam'ul Wasaa'il*, vol-1, pg.104)

It is also narrated from him that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

إِنَّ خَيْرَ أَكْحَالِكُمْ الْإِسْمَدُ يَجْلُو الْبَصَرَ
وَيُنْيْتُ الشَّعْرَ (جمع الوسائل، ص ۱۰۶،
کنز العمال: ۱۷۲۰۷)

Undeniably the best *surmah*
amidst all your *surmah* is *Ismad* it
brightens up the eyes and grows the
eye-lashes.

(*Jam'ul Wasaa'il*, vol-1, pg.106, *Kanzul Ummaal*: 17207)

Hazrat Abdul Laah Bin Umar (*Allaah be pleased with him*) says, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

عَلَيْكُمْ بِإِسْمِدٍ فَإِنَّهُ يَجْلُوا أَبْصَرَ وَ
يُنْبِتُ الشَّعْرَ (جمع الوسائل، ج ۱، ص ۱۰۶،

کنز العمال: ۱۷۲۰۳)

You must put *Ismad* surmah because it brightens the eyes and grows the eye-lashes.

(*Jam'ul Wasaa'il*, vol-1, pg.106, *Kanzul Ummaal*: 17203)

Ismad is a special kohl powder [*surmah*] which is commonly available in Makkah Mukarramah and Madinah Munawwarah. The respected *Hujjaaj* [pilgrims] who are aware of it bring it from there. It is a reddish black stone. After grinding it stays red.

Pay attention to these *Ahaadees*, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself is associating the connection of *Surmah* for the shining of the eyes and growing eye-lashes. Though in reality the One who gives brightness and grows eye-lashes is Glorious Almighty Allaah. It is learnt, if you consider the Real Doer only Almighty Allaah and metaphorically associate the action towards mediation and intercession [*Waseelah*] then it is not *kufr* [infidelity].

The sacred quality of shyness and modesty was also perfectly present like other praised attributes in the sanctified personality of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The sacred companions say that due to extreme modesty he would not fix his glance on the face of any person.

Hazrat Abu Sa'eed Khudree (*Allaah be pleased with him*) says, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) أَشَدُّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خُدْرِهَا was even more shy and modest than the veil observing unmarried girl.

(*Bukhaari*: 6119, *Muslim*: 6032)

نچی نظروں کی شرم و حیاء پر درود اوچی بینی کی رفعت پہ لاکھوں سلام

**Neechee Nazaron Kee Sharm o Hayaa Par Durood
Oonchee Beeni Kee Raf'at Peh Laakhoñ Salaam**

(A'laa Hazrat)

Blessings on the modesty and bashfulness of the downing eyes
Multitudinous salutations be on the nobleness of the exalted nose

Shyness and modesty are those supreme qualities of a human [person] in whose embrace the potentials of morality and character are nourished. A human who is absolutely defined by this quality, he becomes a portrait of beautiful character. And the human in whom this quality does not exist then he by becoming a portrait of shamelessness and immodesty can do whatever he wants.

إِذَا لَمْ تَسْتَحْيَ فَاصْنَعْ مَا شِئْتَ So, when you did not practice shyness and modesty then do whatever you desire.

(Bukhaari: 6120)

بے حیا باش ہر چہ خواہی کن

Bay Hayaa Baash Har Cheh Khawaahi Kun

When you have become immodest then do whatever you want

Sadly, today the majority of the Muslims have left the virtuous security of shyness and modesty and have become a victim of shamelessness and immodesty and day by day this disease is also increasing even more.

اے مسلمان جائے عبرت ہے یہ تیرے واسطے
ہوش میں آ خواب غفلت سے تجھے کیا ہو گیا

**Ae Musalmaañ Jaa'e Ibrat Hai Yeh Tayray Waastay
Hosh Mayñ Aa Khauwaab-e-Ghaflat Say Tujhay Kyaa
Ho Gayaa**

O Muslim, this is a place of warning for you
Come to senses from the dreams of ignorance what has
happened to you

مَا زَاغَ الْبَصَرُ وَمَا طَغَى Almighty Allaah has expressed the quality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sacred vision like this in the Holy Qur'aan:

(Holy Qur'aan, chapter An Najm, verse-17)

Meaning, on the eve of Mi'raaj his [the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] eye did not decline and exceeded from seeing the signs, for seeing which he was assigned.

(Zarqaani Alal Mawaahib pg.245, vol-5)

Hazrat Abu Huraierah (Allaah be pleased with him) says:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ هَلْ تَرَوْنَ قِبْلَتِي هَهُنَا؟ وَاللَّهِ مَا
يَخْفَى عَلَيَّ رُكُوعُكُمْ وَلَا خُشُوعُكُمْ وَإِنِّي
لَأَرَاكُمْ مِنْ وَرَاءَ ظَهْرِي

(بخاری کتاب الصلوٰۃ: ۷۴۱، مسلم: ۹۵۸)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said that you only see my face towards the direction of the Qiblah? Pledge by Allaah, on me neither is your Rukoo★) hidden nor your Khushoo [condition of heart] (★★). And undoubtedly, I also see you from my back.

(Bukhaari Kitaabus Salaat:741, Muslim: 958)

اے فروغت صبح آثار و دہور چشم تو بیندہ ما فی الصدور

**Ae Farooqhat Suhb-e-Aasaar-o-Duhoor
Chashm-e-Tou Beenindah-e-Maa Fis Sudoor**

(Doctor Iqbaal)

O You, your shine and brightness is the dawn of every coming era
and epoch

And Your vision is on that which is hidden in the hearts

Hazrat Abu Huraierah (Allaah be pleased with him) says that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

إِنِّي لَأَنْظُرُ إِلَى مَا وَرَائِي كَمَا أَنْظُرُ إِلَى مَا
بَيْنَ يَدَيَّ (دلائل النبوة ابو نعیم، ص ۷۷، ۷۸،
خصائص، ج ۱، ص ۶۱، زرقانی علی الموابہ،
ج ۴، ص ۸۲، سبل الہدی، ج ۱۰، ص ۴۵۰)

Undoubtedly, I also see the same way from my back as I see from my front.

(Dalaa'ilun Nubuwwat Abu Nu'aiem, pg. 277, Khasaais-e-Kubraa, vol-1, pg.61, Zarqaani Alal Mawaahib, vol-4 pg.82, Subulal Huda, vol-10, pg.450)

Note: (★) Rukoo [Bending in Salaah] (★★) Khushoo, it is the name of a condition of heart. As Stated *فَلَمَّا صَلَّى صَلَاتَهُمْ خُشُوعًا* it is learnt the conditions of the heart are also not hidden from the vision of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

Hazrat Ibne Abbaas (*Allaah be pleased with him*) says:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَرَى فِي اللَّيْلِ فِي الظُّلُمَةِ كَمَا يَرَى فِي
النَّهَارِ فِي النُّورِ (خصائص كبرى، ج ١،
ص ٦١، زرقاني على المواهب، ج ٢، ص ٨٢،
سبل الهدى، ج ٢، ص ٢٣)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) could also see the same way in the darkness of the night as in the light of the day.

(Khasaais-e-Kubraa, vol-1, pg.61, Zargaani Alal Mawaahib, vol-4, pg.82, Subulal Huda, vol-2, pg.24)

After writing these narrations Allaamah Zargaani (*Allaah have mercy on him*) says:

وَالْمَعْنَى أَنَّ رُؤْيَيْهِ فِي النَّهَارِ وَاللَّيْلِ
وَاللَّيْلِ الْمُبْطِلِ مُتَسَاوِيَةٌ لِأَنَّ اللَّهَ تَعَالَى
لَنَا ذَرْقَهُ الْإِطْلَاقَ بِالنَّاطِقِ وَالْإِحَاطَةَ
بِإِدْرَاكِ مُدْرِكَاتِ الْقُلُوبِ جَعَلَ لَهُ
مِثْلَ ذَلِكَ فِي مُدْرِكَاتِ الْعُيُونِ وَمِنْ
ثَمَّ كَانَ يَرَى الْمَحْشُوسَ مِنْ وَرَاءَ ظَهْرِهِ
كَمَا يَرَاهُ مِنْ أَمَامِهِ
(زرقاني على المواهب، ج ٢، ص ٨٢، سبل
الهدى، ج ٢، ص ٢٥)

Henceforth; it means his [the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] seeing in the bright day and dark night is the same. Since Allaah has bequeath you fully the comprehension of the information of mind and the talks of heart. So, similarly his eyes have also been bestowed [inward and outward] comprehension. Thus; he could also see behind his back the same way as he would see from his front.

(Zargaani Alal Mawaahib, vol-4, pg.82, Subulal Huda, vol-2, pg.25)

And these are the same sacred eyes which are witnessing the whole Universe.

Almighty Allaah says:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَ
مُبَشِّرًا وَنَذِيرًا ﴿٦٧﴾ وَدَاعِيًا إِلَى اللَّهِ
بِأَذْنِهِمْ وَبِشِرَارِ أَجْمَعِينَ ﴿٦٨﴾ (الاحزاب)

O My Beloved Prophet Certainly, We have sent you as a *Shaahid* [Omnipresent and Omniscient] and *Mubashshir* [the bearer of glad tidings] and *Nazeer* [a warner]. And an inviter towards Allaah by

His Commands and [as] a sun that brightens.

(Al Qur'aan, chapter Al Ahzaab, verses 45, 46)

In these sacred verses Almighty Allaah has described the complete beautiful attributes of His Beloved, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And one quality amongst these most beautiful qualities is *Shaahidan*. And the meaning of *Shaahidan* is *Haazir* and *Naazir* [Omnipresent, Omniscient].

Almighty Allaah says:

- (١) وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا (يونس: ٦١)
1. And whatever act you perform, We are Omnipresent.
(Al Qur'aan, chapter Yuunus, verse 61)
- (٢) وَاللَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾
2. And Allaah is Ever-Omnipresent even on that whatever you do.
(Al Qur'aan, chapter Aal-e-Imraan, verse 98)
- (٣) إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٣﴾ (النساء)
3. Surely, Allaah is Ever-Omnipresent on everything.
(Al Qur'aan, chapter An-Nisaa, verse 33)
- (٤) أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ (البقره: ١٣٣)
4. Were you, (that time) present when death came to Yaqub (Salutations on him).
(Al Qur'aan, chapter Al Baqarah, verse 133)
- (٥) فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ (البقره: ١٨٥)
5. Thus whoever amongst you is present in the month (of Ramadaan) then he should fast.
(Al Qur'aan, chapter Al Baqarah, verse 185)
- (٦) الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةٍ وَلَا

تَأْخُذُكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ
كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَلَيْسَ هَدًى عَذَابُهُمَا طَافُهُ مِّنَ
الْمُؤْمِنِينَ ﴿٧﴾ (نور)

Order of Allaah by punishing both of them you should not feel slightest pity, if you believe in Allaah and the Last Day, and it must be that a group of Muslims be present at the time of the punishment of both of them.

(Al Qur'aan, chapter An Noor, verse.2)

﴿٧﴾ قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي
أَمْرِي ۚ مَا كُنْتُ قَاطِعَةً أَمْرًا حَتَّى
تَشْهَدُونِ ﴿٣٢﴾ (نمل)

7. She (Queen Sheebah) said, O my court-men advise me on (this) matter, (because) I do not decide firmly any matter without your presence.

(Al Qur'aan, chapter An Naml, verse.32)

﴿٨﴾ قَالُوا فَاتُوا بِهِ عَلَى أَغْيُنِ النَّاسِ
لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ (الانباء)

8. They said, bring him [Ibraaheem] before the people, so that the people will see (who is the one) who broke the idols.

(Al Qur'aan, chapter Al Anmbiyaa, verse. 61)

﴿٩﴾ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ
(نمل: ٣٩)

9. [They said], we were not present at the time of execution of the members of their family.

(Al Qur'aan, chapter An Naml, verse.49)

﴿١٠﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ (البروج)

10. Oath on the Presence and on that, on which they would be present.

(Al Qur'aan, chapter Al Burooj, verse.3)

تِلْكَ عَشْرٌ كَامِلَةٌ

These are ten complete.

In these verses see the underlined words, the origin of all these is *Shahaadat* or *Shuhood*. And the meaning of *Shahaadat* and *Shuhood* is to be *Haazir* O *Naazir* [Omnipresent and Omniscient]. Therefore; Imaam Raaghib Isfahaani (*Allaah be pleased with him*) says:

الشُّهُودُ وَالشَّهَادَةُ الْخُضُورُ مَعَ
الشَّاهِدَةِ أَمَّا بِالْبَصَرِ أَوْ بِالْبَصِيرَةِ
(مفردات، ص ٢٦٩)

The meaning of *Shuhood* and *Shahaadat* is to be *Haazir* [Omnipresent] along with being *Naazir* [Omniscient]. It would be seeing with eyes [*Basr*] or to see with insight [*Baseerat*].

(*Al Mufradaat*: 269)

A witness is also called a *Shaahid* because the knowledge he possesses with *Mushaahidah* [witnessing] he expresses it. When this is proven, that the meaning of *Shaahidan* is *Haazir-o-Naazir*. So, now we have to see the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Haazir o Naazir* [Omnipresent and Omniscient] on which things? Thus; in reference of this sacred verse it is stated in the interpretation of *Abus-Sa'uud*, *Tafseer Rooh-ul-Ma'aani* and *Tafseer-e-Jumal*.

إِنَّا أَرْسَلْنَاكَ شَاهِدًا عَلَىٰ مَنْ بُعِثْتَ
إِلَيْهِمْ تَرَاقِبُ أَعْوَالَهُمْ وَ تَشَاهِدُ
أَعْمَالَهُمْ وَ تَتَحَقَّلُ مِنْهُمْ الشَّهَادَةَ بِمَا
صَدَرَ عَنْهُمْ مِنَ التَّصْدِيقِ وَ التَّكْذِيبِ
وَ سَائِرِ مَا هُمْ عَلَيْهِ مِنَ الْهُدَى
وَ الضَّلَالِ وَ تُؤَدِّيهِمَا يَوْمَ الْقِيَامَةِ آدَاءً
مَقْبُولًا فِيمَا لَهُمْ وَ مَا عَلَيْهِمْ

(تفسير ابوالسعود على الكبير، ج ٤، ص ٣١٥، جمل،
ج ٣، ص ٣٢٢، روح المعاني، ص ٣٢)

We have sent you as a *Shaahid* (*Haazir o Naazir*) on all those, for whom you have been sent as a Prophet. You look after their affairs, witness their actions and bear *shahaadat* from them, meaning you become their witness. On all those things which they have done with attestation and with contradiction and on all those remaining things on which they are guided and misled. And you will give their witnessing on the Day of Judgement. And on all those things which will be beneficial and ominous [unfavourable] for them.

(*Tafseer Abus-Sa'ood Alal Kabeer*, vol-7, pg.415, *Jumal*, vol-3, pg.442, *Roohul-Ma'aani* pg.42)

And similarly, it is stated in the *Tafseer Baiezaavi*, *Tafseer Madaarik* and *Tafseer Jalaalain*:

إِنَّا أَرْسَلْنَاكَ شَاهِدًا عَلَىٰ مَنْ بُعِثَ
إِلَيْهِمْ

We have sent you as a *Shaahid* (*Haazir o Naazir*) on all those towards whom you have been sent as a Prophet.

It is proven from all these trusted interpretations that he is *Haazir* and *Naazir* on all those towards whom he has been sent as a Prophet. Now we have to see he has arrived towards whom by being a Prophet. So, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself says:

أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً

(مسلم شريف: ۱۱۶۷)

I have been sent towards the whole creation as a Prophet.

(Muslim Shareef: 1167)

Thus, it is proven that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is witnessing everyone with his sacred eyes [*Basr*] or insight [*Baseerat*]. Therefore, Hazrat Saubaan (*Allaah be pleased with him*) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّ اللَّهَ ذَوِي لِي الْأَرْضِ حَتَّى رَأَيْتُ
مَشَارِقَهَا وَمَعَارِبَهَا

(مسلم شريف: ۷۲۵۹)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, Without a doubt Allaah has amass[compressed] together (meaning by connecting made it like a palm of hand). To the extend, that I have seen the whole world and its easts and the wests.

(Muslim Shareef: 7259)

Hazrat Abdul Laah Bin Umar-e-Faarooq (*Allaah be pleased with them*) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنَّ اللَّهَ قَدْ رَفَعَ لِي الدُّنْيَا فَأَنَا أَنْظُرُ إِلَيْهَا
وَإِلَى مَا هُوَ كَائِنٌ فِيهَا إِلَى يَوْمِ الْقِيَمَةِ
كَأَنِّي أَنْظُرُ إِلَى كَفِّي هَذِهِ - (زرقاتي على
المواهب، ج ۷، ص ۲۰۳، كنز العمال، ۳۱۸۱۰)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, Undoubtedly Allaah has lifted the veils of the world for me, so the world and whatever is going to happen in it until the Day of Judgement, I am witnessing all of this as I am seeing my this palm of hand. (Zarqaani Alal Mawaahib: vol-7, pg.204, Muslim Shareef: 7259, Kanzul Ummaal: 31810)

Hazrat Uqbah Bin Aamir (*Allaah be pleased with him*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says:

وَأَنَّ مَوْعِدَكُمْ الْحَوْضُ وَإِنِّي لَأَنْظُرُ إِلَيْهِ
مِنْ مَقَامِي هَذَا
(بخاری شریف: ۴۰۴۱، مسلم: ۵۹۷۶)

Meeting place with you is *Hauze-Kausar* [the pond of *Kausar* in Paradise] and I am witnessing it from here.

(*Bukhaari Shareef: 4041, Muslim: 5976*)

It is proven from these narrations that from the eyes of Prophet-hood, nothing in the Universe is hidden until the Day of Judgement, whatever is going to happen he is witnessing it, like the palm of his hand.

The Holy Prophet, *Sarwar-e-Aalam* [The Peer of the realm of the World (*Sallal Laahu 'Alaiehi Wa Sallam*)] said:

مَا مِنْ شَيْءٍ لَمْ أَكُنْ أُرِيْتُهُ إِلَّا رَأَيْتُهُ فِي
مَقَامِي هَذَا حَتَّى الْجَنَّةِ وَالنَّارِ
(بخاری: ۸۶)

There is nothing which is about to happen but I have seen it from here, up to this that even the Paradise and the Hell. ★

(*Bukhaari: 86*)

It is learned that the reach of the farsightedness of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is from the underpart of the earth *Tahtus Saraa* [the nether regions] up until *Suraiyyaa* [the Pleiades], rather it is even more higher and higher than that [beyond that]. Moreover, it is according to Arabic grammar when common noun comes after negation it will give the benefit of generality.

كَمَا هُوَ مُصَرَّرٌ فِي كُتُبِ الْأُصُولِ [Like it is clarified in the books of *Usuul* (Principles)]. Thus, be aware it is proven that nothing is exempted from the farsightedness of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hence; understand,

سر عرش پر ہے تیری گزر دل فرش پر ہے تیری نظر
ملکوت و ملک میں کوئی شے نہیں وہ جو تجھ پہ عیاں نہیں

★ Paradise is over the seven skies and hell is below the seven grounds.

**Sar-e-Arsh Par Hai Tayree Guzar
Dil-e-Farsh Par Hai Tayree Nazar
Malakoot o Mulk Mayñ Koe Shai
Naheen Woh Jo Tujh Peh Ayañ Naheen**

(A'laa Hazrat)

Your passing is beyond the Throne, Your eyes behold is on the
bottom of the heart
Anything from the upper to the lower Universe is not, Which is
not disclosed on You

The holy-war of Mautah which was taking place in the country of Syria. All its circumstances were told by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) while sitting in Madinah Munawwarah to the respected companions, who will pick up the flag of Islaam, and in such and such condition who will be martyred, he kept on describing and the tears were shedding from his blessed eyes.

(Bukhaari: 4262, Mishkaat: 5887)

During this time, he started smiling, the reason for his smiling was inquired so he said, I became sad on the murder of my friends but now I am smiling after seeing them sitting on the Thrones in front of the each other in the Paradise.

(Khasaais-e-Kubraa, vol-1, pg.432, Subulal Huda, vol-6, pg.154)

Hazrat Ya'ala Bin Munabbah came in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with the news of the War of Mautah. Then; he said that, should I tell you the details of the conditions of the war or will you tell. He said, perhaps you may. He stated everything in detail, whatever happened there, whatever anyone went through, in whichever way each one was martyred. Hazrat Ya'ala heard and said, "Pledge by Allaah, in your details and in the real incidents there is no difference even equal to the tip of hair. Definitely; it happened the same way, like you have stated word by word."

(*Bahaegee, Abu Nu'aiem, vol-4, pg.365, Khasaais-e-Kubraa pg.259, vol-1, Subulal Huda, vol-6, pg.153*)

Hazrat Abu Zar Ghifaari (Allaah be pleased with him) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنِّي أَرَى مَا لَا تَرَوْنَ (ترمذی: ۲۳۱۲، ابن
ماجہ: ۴۱۹۰، مشکوٰۃ: ۵۳۴۷)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said that definitely I see what you do not see.
(Tirmizee: 2312, Ibne Maajah: 4190, Mishkaat: 5347)

Hazrat Abdur Rahmaan Bin Aash (Allaah be pleased with him) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
رَأَيْتُ رَبِّي عَزَّوَجَلَّ فِي أَحْسَنِ صُورَةٍ
(مشکوٰۃ: ۷۲۵، کنز العمال: ۱۱۵۱)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said that I have seen my Almighty Allaah in Extremely beautiful Appearance.
(Mishkaat: 725, Kanzul Ummaal: 1151)

Hazrat Abdul Laah Bin Abbaas (Allaah be pleased with him) says:

أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى
رَبَّهُ عَزَّوَجَلَّ مَرَّتَيْنِ مَرَّةً بَبَصَرَةٍ وَ مَرَّةً
بِقَوَادِرِ
(طبرانی: ۱۲۵۶۳، خصائص کبریٰ، ج ۱، ص ۱۶۱)

Undoubtedly the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has seen His Rabb [The Creator] twice, once from the eyes of the head and once from the eyes of heart.
(Tibraani: 12564, Khasaais-e-Kubraa, vol-1, pg.161)

Also, from him Imaam Baiehaqi has narrated in the book Al Ru'ieyat that:

إِنَّ اللَّهَ أَصْطَفَىٰ إِبْرَاهِيمَ بِالْخَلَّةِ
وَأَصْطَفَىٰ مُوسَىٰ بِالْكَلامِ وَأَصْطَفَىٰ
مُحَمَّدًا بِالرُّؤْيَا
(زرقانی علی الموابہ، ج ۶، ص ۱۱۷، خصائص
کبریٰ، ج ۱، ص ۱۶۱، بیل الہدی، ج ۳، ص ۶۲)

Indeed, Almighty Allaah has bequeathed the distinction of Friendship to Hazrat Ibraaheem (Salutation on him), with Talk to Hazrat Moosaa (Salutation on him), and with His Own Vision to Muhammad (Sallal Laahu 'Alaiehi Wa Sallam).
(Zarqaani Alal Mawaahib, vol-6, pg.117, Khasaais-e-Kubraa, vol-1, pg.161, Subulal Huda, vol-3, pg.62)

Hazrat Anas (Allaah be pleased with him) says:

أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى
رَبَّهُ عَزَّوَجَلَّ (ابن خزيمة، زرقاني على
المواهب، ج ٦، ص ١١٨)

Undoubtedly, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw his Rabb Azojal [Almighty Allaah].
(Ibne Khazaiemah, Zarqaani Alal Mawaahib, vol-6, pg.118)

Imaam Ahmad Bin Hañmbal (Allaah be pleased with him) says:

أَنَا أَقُولُ بِحَدِيثِ ابْنِ عَبَّاسٍ بِعَيْنِهِ
رَأَى رَبَّهُ رَأَاهُ رَأَاهُ حَتَّى انْقَطَعَ نَفْسُهُ
(شفاء شريف، ج ١، ص ١٢٠)

I say according to the Hadees Ibne Abbaas (by keeping believe on it), that he [the Prophet Sallal Laahu 'Alaiehi Wa Sallam] saw his Rabb with the same eyes. He kept repeatedly saying saw, saw until his breath broke.
(Shifaa Shareef: vol-1, pg.120, Muslim Shareef:1167)

Hazrat Imaam Hasan Basree (Allaah be pleased with him) says after taking an oath:

لَقَدْ رَأَى مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
رَبَّهُ (شفاء شريف، ج ١، ص ١٢٠)

Undoubtedly, Hazrat Muhammad Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) saw Almighty Allaah.
(Shifaa Shareef: vol-1, pg.120, Subulal Huda, vol-3, pg.58)

Imaam Qaazi 'Iyaaz says, that Imaam Abul Hassan Ash'aree and a group of the respected companions says:

أَنَّ اللَّهَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى اللَّهَ
تَعَالَى بِبَصَرِهِ وَعَيْنَيْ رَأْسِهِ
(شفاء شريف، ج ١، ص ١٢١)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw Almighty Allaah with his these eyes of the head.
(Shifaa Shareef: vol-1, pg.121, Zarqaani Alal Mawaahib: vol-7, pg.204, Muslim Shareef: 7259)

Imaam Navavi (*Allaah have mercy on him*) has said:

الرَّاجِعُ عِنْدَ أَكْثَرِ الْعُلَمَاءِ أَنَّهُ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ بِعَيْنَيْ رَأْسِهِ
لَيْلَةَ الْبِعْرَاجِ

(زرقاني على المواهب، ج ٦، ص ١١٦)

Infront of alot of scholars the preference is given only to this, that certainly the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has seen His Rabb [The Creator] with the eyes of his head on *Laielatul Mi'raaj* [the eve of *Mi'raaj*].

(*Zarqaani Alal Mawaahib*, vol-6, pg.116, *Subulal Huda*, vol-3, pg.59)

It is certainly proven from these narrations that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has seen Almighty Allaah without any veil, some people by doing reasoning with this sacred verse, لَا تُدْرِكُهُ الْأَبْصَارُ say that the vision of Allaah is impossible and quite absurd.

In accordance to this, it is stated, that in this verse *Idraak* encircling is denied, this means neither there is limitation in bounding, nor of viewing because the meaning of encircling is comprehending the environs and the limits therefore, Hazrat Sa'eed Bin Musaieyyib, Hazrat Abdul Laah Bin Abbaas (*Allaah be pleased with them*), and the majority of the interpreters and the narrators do the interpretation of *Idraak* with encircling. And indeed, Almighty Allaah is Pure from this, that any eye would be able to encircle Him, because the encircling can only be done of that thing which has limitations and environs and for Almighty Allaah boundaries and encircling is quite impossible, therefore; His understanding and encircling is impossible and out of question.

And the meaning of view and see is, that the eye would know something as it is. So, the thing which will be of dimension it's seeing and viewing will be in dimension. And the thing which will not have dimension its seeing will be without dimension. Those people who do not do, difference in seeing and encircling they,

due to their ignorance get deviated.

Hence if the viewing of Almighty Allaah was impossible then Hazrat Moosaa (*Salutations on him*) would have not asked for it. رَبِّ أَرِنِي أَنظُرْ إِلَيْكَ (O My Creator show me Your Appearance that I may see) and in its answer فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي (If this mountain remained steadfast in its place then you will also see Me) (*Al Qur'aan, chapter, Al Araaf, verse 143*) would have not be stated rather it would have been stated like this كُنْ يَرَانِ أَحَدٌ (No one can see Me at all) or كُنْ أَرَى (That I cannot be seen at all). Therefore; Almighty Allaah attached His Viewing on the mountain if it remained firm. And firmness of the mountain is a possible action, it is not out of question. Therefore; the Viewing of Allaah also became possible it did not become out of question. Because the thing which is attached on possible action that is also possible it is not absurd. So; the Seeing of Allaah which has been attached on to the firmness of mountain, became possible. It is learnt, those people who say Viewng Allaah as absurd their statement is wrong.

It is proven from these correct evidences that undoubtedly the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) saw Almighty Allaah without a [veil/curtain] and had conversation without any mediation.

کس کو دیکھا یہ موبی سے پوچھے کوئی آنکھوں والوں کی ہمت پہ لاکھوں سلام

**Kis Ko Daykhaa Yeh Moosaa Say Poochhay Koee
Aaŋkhoñ Waaloñ Ki Himmat Peh Laakhoñ Salaam**

(A'laa Hazrat)

Whom did you see, someone may ask this from Moosaa
Multitudinous salutations be on the courageousness of the one's
with such eyes

Hazrat Shaah Abdul Azeez Saahib Muhaddis Dehlvi (*Allaah have mercy on him*) says:

رسول علیہ السلام مطلع است بہ نور نبوت
 بردین ہر متدین بدین خود کہ در کدام درجہ
 از دین من رسیدہ و حقیقت ایمان او
 چیست و حجابے کہ بداں از ترقی محجوب
 مانده است کدام است پس اومی شناسد
 گناہان شمارا و درجات ایمان شمارا و اعمال
 بد و نیک شمارا و اخلاق و نفاق شمارا، لہذا
 شہادت او در دنیا بحکم شرع در حق امت
 مقبول و واجب العمل است۔
 (تفسیر عزیزی، ج ۱، ص ۲۳۶)

The Prophet (*Salutations on him*) with his Noor [Luminance/Divine Light] of Prophet-hood knows the religion of every religious, that he is in which stage of religion, what is the reality of his belief and which veil is hindering in his progress. Thus; the Prophet (*Salutations on him*) knows and recognizes your sins, your statuses of faith, your virtuous and bad deeds and your good and fallacy [misleading notion]. Therefore; his witnessing in the world by the order [in accordance] of the *Sharee'ah* [Islaamic Law] is accepted and necessary to be acted upon in the favour of the *Ummah* [followers].

(*Tafseer-e-Azeezi, vol-1, pg.236*)

Shaiekhul-Muhaddiseen [The Chief of the Narrators] Shaiekh Abdul Haqq Muhaddis Dehlvi (*Allaah have mercy on him*) says:

باچندین اختلاف و کثرت مذاہب کہ در
 علماء امت است یک کس را دریں مسئلہ
 خلاف نیست کہ آنحضرت ﷺ
 بحقیقت حیات بے شائبہ مجاز و توہم تاویل
 دائم و باقیست و بر اعمال امت حاضر و
 ناظر است (حاشیہ اخبار الاخیار)

Even beside disagreements and many beliefs, which are present amongst the Scholars of the *Ummah* but in this issue no one has any disagreement that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is without any *Taaweel* and suspicion [superstition elucidate] is alive, is existing forever and everlasting. And is *Haazir* [is present] and *Naazir* [is viewing] on the deeds of the *Ummah* [Nation].

(*Makaateeb-e-Shaiekh Footnote Akbaar ul Akhyaar, pg.155*)

Hazrat Shaah Abdul Haqq and Shaah Abdul Azeez Muhaddis Dehlvi (*Allaah have mercy on them*) are those approved personalities whose

every saying is required to be accepted, the knowledgeable and wise people are well aware of their knowledge, wisdom and abstinence [piety]. This saying of these respected people that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is witnessing everything with the Noor [Luminance] of Prophet-hood, is what a great and clear evidence of the Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) being Haazir and Naazir. Otherwise, will have to say that these respected people have said this without any research. (Ma'aazal Laah) [I seek Allaah protection].

Well, Huzoor Pur Noor [The Prophet full of Divine Luminance] (Sallal Laahu 'Alaiehi Wa Sallam) is Saiyyidul Aʿm̄biyaa Wal Mursaleen [the Leader of all the Prophets and the Messengers] the greatness of his humble slaves is like this, that Hazrat Ghaus-us Saqalaien [the Redressers of the Seekers] (Allaah be pleased with him) says:

وَعِزَّةُ رَبِّي أَنَّ السُّعَدَاءَ وَالْأَشْقِيَاءَ
يُعْرَضُونَ عَلَيَّ وَإِنَّ عَيْنِي فِي اللَّوْحِ
الْمَحْفُوظِ وَأَنَا غَائِصٌ فِي بَحَارِ عِلْمِ اللَّهِ
(زبدة الآثار وبهجة الاسرار، ص ٢٢)

I take pledge of the Honoured Creator, undoubtedly fortunate [Su'adaa] and unfortunate [Ashqiyaa] are presented to me and my eyes see in Lauh-e-Mahfooz [the Preserved Tablet]. I am diving in the ocean of the Knowledge of Allaah.

(Zubdatul Aasaar, Bahjatul Asraar, pg. 22)

Hence said,

نَظَرْتُ إِلَى بِلَادِ اللَّهِ جَنَعًا كَخَرْدَلَةٍ عَلَى حُكْمِ اتِّصَالِ
(قصيدة غوثية)

(Qaseedah Ghausiyah)

I see all the cities of Allaah as if they are a mustard seed on my palm

Hazrat Imaam-e-Rabbaani Mujaddid Alf-e-Saani [the Leader and Reviver of the second Millennium] Shaiekh Ahmad Sarhindee (Allaah have mercy on him) says:

“I see in Lauh-e-Mahfooz [the Preserved Tablet]”

(Tafseer-e-Mazharee, vol-5, pg.200)

Saiyyidul Aarifeen [the Chief of the Erudites] Maulana Ruum (Allaah have mercy on him) says:

لوح محفوظ است پیش اولیاء از چه محفوظ است محفوظ از خطا

Lauh e Mahfoozast Paysh-e-Auliyyaa
Az Cheh Mahfoozast Mahfooz Az Khataa

The sacred Tablet is in front of the Auliyyaa
And whatever is preserved in it, that is saved from inaccuracy

Hazrat Khawaaajah-e-Khawaaajgaan Bahaa-ud-deen Naqshband (Allaah have mercy on him) says;

حضرت عزیزاں علیہ الرحمۃ والرضوان می
گفتہ اند کہ زمین در نظر ایں طاقتہ چوں
سفرہ ایست و مای گوئم چوں روئے نا
خنسیت ہیچ چیز از نظر ایشان غائب نیست
(نفحات الانس، ص ۳۸)

As Hazrat Azeezaan (Allaah have mercy on him) says, that the earth in front of the group of Auliyyaa [Saints] is like a *Dastar Khaawn* [food-mat]. And we say, the whole world is in front of them as if the surface of a nail, nothing is hidden from their vision.

(Nafhaatul Uns, pg.348)

Shaiekh-ul-Muhaddiseen [The Chief of the Narrators] Imaam Jalaal-ud-deen Suyootee (Allaah have mercy on him) narrates in Jaame Kabeer, Tibraani: 3367 and Abuu Nu'aiem has narrated from Hazrat Haaris Ibne Maalik Ansaari, which has also been expressed by Maulana Ruum in the first chapter of *Masnavi Shareef*, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said one day to his Companion Hazrat Zaiid (Allaah be pleased with him):

گفت پیغمبر صبح زیدرا کیف اصحت اے رفیق باصفا

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said one day at the time of morning to Zaiid, O sincere companion, in which condition you started your morning

گفت عبدا مومنا بازش بکفت کونشاں از باغ ایماں گر شکفت

He said in the condition of a *Mu'min* worshipper then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, if the garden of faith is open then what is it's sign

گفت خلقتاں چوں بہ بیند آسمان من بہ بینم عرش را با عرشیان
He said, creation only sees the sky, I see the Throne [Arsh] along
with the dwellers of Arsh

ہشت جنت ہفت دوزخ پیش من ہست پیدا ہم چوبت پیش شمن
The eight paradise and the seven hell are presented like this in
front of me as the statues are in front of the worshipper of statue

یک بیک وامی شناسم خلق را ہم چو گندم من ز جو در آسیا
I recognise the creation one by one, like in the factory of
grinding [mill] you can differentiate between wheat and barley

کہ بہشتی کیست و بیگانہ کی است پیش من پیدا چو مار و ماہی ست
Who is the dweller of paradise and who is the cursed one
They are separate in front of me like the snake and the fish

اہل جنت پیش چشمم ز اختیار در کشیدہ یک بہ یک رادر کنار
The dwellers of Paradise in front of my eyes
Are embracing each other with fondness

کرشد ایں گوشم ز بانگ آہ آہ از حنین و نعرۂ وا حسرتا
My these ears have become deaf by the voice of the sigh
[haa'ay], sigh [haa'ay], By the dwellers of hell and by the
screaming and crying and the slogans of exhalation [sign regrets]

یا رسول اللہ گویم سر حشر در جہاں پیدا کنم امروز نشر
O Prophet of Allaah, should I say the secret of the Day of
Resurrection, Only today should I exhibit all the secrets in the
world

ہن گویم یا فرو بندم نفس لب گزیش مصطفیٰ یعنی کہ بس
Yes, please say, should I say everything, or should I stay quiet,
the respected Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in reply,
pressed his lips between his teeth, by which it meant, stay quiet

Now pay attention, when the grandeur of the servants of the Holy
Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is such, that nothing is hidden

from them, than what will be the greatness of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Can anything be hidden from the vision of his Prophet-hood? Not at all.

Benefits

1. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) can see the same way in front, back, below and above.
2. The darkness is not a veil for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), he sees the same way in darkness as in light.
3. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is witnessing the whole world and whatever is about to happen in it, until the Day of Judgement, everything like the palm of hand.
4. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is *Haazir* [All-present] and *Naazir* [All-seeing] and all the inward and outward conditions of the followers are in front of his eyes.
5. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw his Creator [Rabb] with his [these] eyes without veil.

اور کوئی غیب کیا تم سے نہیں ہو بھلا؟
جب نہ خدا ہی چھپا، تم پہ کروڑوں درود

***Aur Koe Ghaieb Kyaa Tum Say Nihaan Ho Bhalaa?
Jab Nah Khudaa Hee Chhupaa, Tum Peh Karoron
Durood***

Precisely, what other unseen can be hidden from You?
When the Creator [Allaah] did not stay hidden from You, infinite
blessings on You

6. The *Arsh* [Throne] and the *Farsh* [ground], paradise and the hell, and the *Lauh-e-Mahfooz* [Preserved Tablet] remains in front of the eyes of the Friends of Allaah (*Allaah have mercy on them*).

* Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is *Haazir* and *Naazir*. Our believe is this that physically he is in sacred Madinah but with *Roohaaniyat* [spiritually] and *Nooraaniyat* [Divine Light]is everywhere. [T/N]

Sacred Ears

(Gosh (Kaan) Mubaarak)

گوش مبارک

دور و نزدیک کے سننے والے وہ کان
کان لعل کرامت پہ لاکھوں سلام

*Duur o Nazdeek Kay Sunnay Waalay Woh Kaan
Kaan*-e-La'al-e-Karaamat Peh Laakhoñ Salaam*

(A'laa Hazrat)

Those ears which hear from far and near
Multitude Salutations be on the mine of the remarkable
jewels of miracles

* The meaning of "kaan," is ear in Urdu and also mine in Persian.T/N

Both the sacred ears of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were perfect and immaculate. Like the power of vision, Almighty Allaah had bestowed him the miraculous power of hearing of superlative status. And he would hear far and near alike.

Hazrat Abu Zar Ghifaari (Allaah be pleased with him) narrates:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا
تَسْمَعُونَ (ترمذی: ۲۳۱۲، ابن ماجہ: ۴۱۹۰،
مشکوٰۃ: ۵۳۴)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, "Verily I see what you do not see and I hear what you do not hear."

(Tirmizee: 2312, Ibne Maajah: 4190, Mishkaat: 5347)

Hazrat Abu Ayyuub Ansaari (Allaah be pleased with him) narrated that as the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) went outside at the time of evening, he heard a voice,

فَقَالَ يَهُودٌ تُعَذَّبُ فِي قُبُورِهَا
(بخاری شریف: ۱۳۷۵)

Then he said, that the Jews are being tormented in their graves.

(Bukhaari Shareef: 1375)

Hazrat Anas (Allaah be pleased with him) narrated that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to Hazrat Bilaal (Allaah be pleased with him):

يَا بِلَالُ هَلْ تَسْمَعُ مَا أَسْمَعُ قَالَ لَا
وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَسْمَعُهُ قَالَ أَلَا
تَسْمَعُ أَهْلَ الْقُبُورِ يُعَذَّبُونَ
(المستدرک للحاکم: ۱۱۸)

O Bilaal, do you hear what I hear? He replied, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam) I do not hear what you hear. He [the Prophet (Sallal Laahu 'Alaiehi Wa Sallam)] said, "Do you not hear that the dwellers of graves (Jews) are being anguished (and they are bewailing, Alas Ah!).

(Al Mustadrik Lil Haakim: 118)

Hazrat Abdul Laah Bin Abbaas and Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) narrated that we were present in the court of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), all of a sudden

he raised his sacred head and said, “*Wa’laikum Us Salaam Wa Rahmatul Laah.*”

فَقَالَ النَّاسُ يَا رَسُولَ اللَّهِ مَا هَذَا قَالَ
مَنْ بَنَى جَعْفَرُ بْنُ أَبِي طَالِبٍ فِي مَلَأَ مِنْ
النَّبِيِّكَ فَسَلَّمَ عَلَيْهِ (خاصص كبرى، ج، ١٢،
ص ٢٦١، المستدرک: ٣٩٣، ٣٩٤، ٣٩٥، ٣٩٦، ٣٩٧، ٣٩٨، ٣٩٩، ٤٠٠، ٤٠١، ٤٠٢، ٤٠٣، ٤٠٤، ٤٠٥، ٤٠٦، ٤٠٧، ٤٠٨، ٤٠٩، ٤١٠، ٤١١، ٤١٢، ٤١٣، ٤١٤، ٤١٥، ٤١٦، ٤١٧، ٤١٨، ٤١٩، ٤٢٠، ٤٢١، ٤٢٢، ٤٢٣، ٤٢٤، ٤٢٥، ٤٢٦، ٤٢٧، ٤٢٨، ٤٢٩، ٤٣٠، ٤٣١، ٤٣٢، ٤٣٣، ٤٣٤، ٤٣٥، ٤٣٦، ٤٣٧، ٤٣٨، ٤٣٩، ٤٤٠، ٤٤١، ٤٤٢، ٤٤٣، ٤٤٤، ٤٤٥، ٤٤٦، ٤٤٧، ٤٤٨، ٤٤٩، ٤٥٠، ٤٥١، ٤٥٢، ٤٥٣، ٤٥٤، ٤٥٥، ٤٥٦، ٤٥٧، ٤٥٨، ٤٥٩، ٤٦٠، ٤٦١، ٤٦٢، ٤٦٣، ٤٦٤، ٤٦٥، ٤٦٦، ٤٦٧، ٤٦٨، ٤٦٩، ٤٧٠، ٤٧١، ٤٧٢، ٤٧٣، ٤٧٤، ٤٧٥، ٤٧٦، ٤٧٧، ٤٧٨، ٤٧٩، ٤٨٠، ٤٨١، ٤٨٢، ٤٨٣، ٤٨٤، ٤٨٥، ٤٨٦، ٤٨٧، ٤٨٨، ٤٨٩، ٤٩٠، ٤٩١، ٤٩٢، ٤٩٣، ٤٩٤، ٤٩٥، ٤٩٦، ٤٩٧، ٤٩٨، ٤٩٩، ٥٠٠، ٥٠١، ٥٠٢، ٥٠٣، ٥٠٤، ٥٠٥، ٥٠٦، ٥٠٧، ٥٠٨، ٥٠٩، ٥١٠، ٥١١، ٥١٢، ٥١٣، ٥١٤، ٥١٥، ٥١٦، ٥١٧، ٥١٨، ٥١٩، ٥٢٠، ٥٢١، ٥٢٢، ٥٢٣، ٥٢٤، ٥٢٥، ٥٢٦، ٥٢٧، ٥٢٨، ٥٢٩، ٥٣٠، ٥٣١، ٥٣٢، ٥٣٣، ٥٣٤، ٥٣٥، ٥٣٦، ٥٣٧، ٥٣٨، ٥٣٩، ٥٤٠، ٥٤١، ٥٤٢، ٥٤٣، ٥٤٤، ٥٤٥، ٥٤٦، ٥٤٧، ٥٤٨، ٥٤٩، ٥٥٠، ٥٥١، ٥٥٢، ٥٥٣، ٥٥٤، ٥٥٥، ٥٥٦، ٥٥٧، ٥٥٨، ٥٥٩، ٥٦٠، ٥٦١، ٥٦٢، ٥٦٣، ٥٦٤، ٥٦٥، ٥٦٦، ٥٦٧، ٥٦٨، ٥٦٩، ٥٧٠، ٥٧١، ٥٧٢، ٥٧٣، ٥٧٤، ٥٧٥، ٥٧٦، ٥٧٧، ٥٧٨، ٥٧٩، ٥٨٠، ٥٨١، ٥٨٢، ٥٨٣، ٥٨٤، ٥٨٥، ٥٨٦، ٥٨٧، ٥٨٨، ٥٨٩، ٥٩٠، ٥٩١، ٥٩٢، ٥٩٣، ٥٩٤، ٥٩٥، ٥٩٦، ٥٩٧، ٥٩٨، ٥٩٩، ٦٠٠، ٦٠١، ٦٠٢، ٦٠٣، ٦٠٤، ٦٠٥، ٦٠٦، ٦٠٧، ٦٠٨، ٦٠٩، ٦١٠، ٦١١، ٦١٢، ٦١٣، ٦١٤، ٦١٥، ٦١٦، ٦١٧، ٦١٨، ٦١٩، ٦٢٠، ٦٢١، ٦٢٢، ٦٢٣، ٦٢٤، ٦٢٥، ٦٢٦، ٦٢٧، ٦٢٨، ٦٢٩، ٦٣٠، ٦٣١، ٦٣٢، ٦٣٣، ٦٣٤، ٦٣٥، ٦٣٦، ٦٣٧، ٦٣٨، ٦٣٩، ٦٤٠، ٦٤١، ٦٤٢، ٦٤٣، ٦٤٤، ٦٤٥، ٦٤٦، ٦٤٧، ٦٤٨، ٦٤٩، ٦٥٠، ٦٥١، ٦٥٢، ٦٥٣، ٦٥٤، ٦٥٥، ٦٥٦، ٦٥٧، ٦٥٨، ٦٥٩، ٦٦٠، ٦٦١، ٦٦٢، ٦٦٣، ٦٦٤، ٦٦٥، ٦٦٦، ٦٦٧، ٦٦٨، ٦٦٩، ٦٧٠، ٦٧١، ٦٧٢، ٦٧٣، ٦٧٤، ٦٧٥، ٦٧٦، ٦٧٧، ٦٧٨، ٦٧٩، ٦٨٠، ٦٨١، ٦٨٢، ٦٨٣، ٦٨٤، ٦٨٥، ٦٨٦، ٦٨٧، ٦٨٨، ٦٨٩، ٦٩٠، ٦٩١، ٦٩٢، ٦٩٣، ٦٩٤، ٦٩٥، ٦٩٦، ٦٩٧، ٦٩٨، ٦٩٩، ٧٠٠، ٧٠١، ٧٠٢، ٧٠٣، ٧٠٤، ٧٠٥، ٧٠٦، ٧٠٧، ٧٠٨، ٧٠٩، ٧١٠، ٧١١، ٧١٢، ٧١٣، ٧١٤، ٧١٥، ٧١٦، ٧١٧، ٧١٨، ٧١٩، ٧٢٠، ٧٢١، ٧٢٢، ٧٢٣، ٧٢٤، ٧٢٥، ٧٢٦، ٧٢٧، ٧٢٨، ٧٢٩، ٧٣٠، ٧٣١، ٧٣٢، ٧٣٣، ٧٣٤، ٧٣٥، ٧٣٦، ٧٣٧، ٧٣٨، ٧٣٩، ٧٤٠، ٧٤١، ٧٤٢، ٧٤٣، ٧٤٤، ٧٤٥، ٧٤٦، ٧٤٧، ٧٤٨، ٧٤٩، ٧٥٠، ٧٥١، ٧٥٢، ٧٥٣، ٧٥٤، ٧٥٥، ٧٥٦، ٧٥٧، ٧٥٨، ٧٥٩، ٧٦٠، ٧٦١، ٧٦٢، ٧٦٣، ٧٦٤، ٧٦٥، ٧٦٦، ٧٦٧، ٧٦٨، ٧٦٩، ٧٧٠، ٧٧١، ٧٧٢، ٧٧٣، ٧٧٤، ٧٧٥، ٧٧٦، ٧٧٧، ٧٧٨، ٧٧٩، ٧٨٠، ٧٨١، ٧٨٢، ٧٨٣، ٧٨٤، ٧٨٥، ٧٨٦، ٧٨٧، ٧٨٨، ٧٨٩، ٧٩٠، ٧٩١، ٧٩٢، ٧٩٣، ٧٩٤، ٧٩٥، ٧٩٦، ٧٩٧، ٧٩٨، ٧٩٩، ٨٠٠، ٨٠١، ٨٠٢، ٨٠٣، ٨٠٤، ٨٠٥، ٨٠٦، ٨٠٧، ٨٠٨، ٨٠٩، ٨١٠، ٨١١، ٨١٢، ٨١٣، ٨١٤، ٨١٥، ٨١٦، ٨١٧، ٨١٨، ٨١٩، ٨٢٠، ٨٢١، ٨٢٢، ٨٢٣، ٨٢٤، ٨٢٥، ٨٢٦، ٨٢٧، ٨٢٨، ٨٢٩، ٨٣٠، ٨٣١، ٨٣٢، ٨٣٣، ٨٣٤، ٨٣٥، ٨٣٦، ٨٣٧، ٨٣٨، ٨٣٩، ٨٤٠، ٨٤١، ٨٤٢، ٨٤٣، ٨٤٤، ٨٤٥، ٨٤٦، ٨٤٧، ٨٤٨، ٨٤٩، ٨٥٠، ٨٥١، ٨٥٢، ٨٥٣، ٨٥٤، ٨٥٥، ٨٥٦، ٨٥٧، ٨٥٨، ٨٥٩، ٨٦٠، ٨٦١، ٨٦٢، ٨٦٣، ٨٦٤، ٨٦٥، ٨٦٦، ٨٦٧، ٨٦٨، ٨٦٩، ٨٧٠، ٨٧١، ٨٧٢، ٨٧٣، ٨٧٤، ٨٧٥، ٨٧٦، ٨٧٧، ٨٧٨، ٨٧٩، ٨٨٠، ٨٨١، ٨٨٢، ٨٨٣، ٨٨٤، ٨٨٥، ٨٨٦، ٨٨٧، ٨٨٨، ٨٨٩، ٨٩٠، ٨٩١، ٨٩٢، ٨٩٣، ٨٩٤

(Khasaais-e-Kubraa, vol-1, pg.261, Al-Mustadrik: 4945, 4938, Subulal Huda, vol-11, pg.109)

فَسِعَتْهُ يَقُولُ فِي مُتَوَصَّاهُ لَبِيَّكَ لَبِيَّكَ
لَبِيَّكَ نَصْرْتُ نَصْرْتُ لَبِيَّكَ نَصْرْتُ فَلَمَّا خَرَجَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ
يَا رَسُولَ اللَّهِ سِعَتْكَ تَقُولُ فِي
مُتَوَصَّاءِكَ لَبِيَّكَ ثَلَاثًا وَنَصْرْتُ ثَلَاثًا
تُكْرِمُ إِنْسَانًا فَهَلْ كَانَ مَعَكَ أَحَدٌ فَقَالَ
هَذَا رَاجِعٌ يَسْتَعِصِمُنِي

Note: Though at that time, Raajiz was in Makkah and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was in Madinah, but the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) heard his plea and assisted him.

The actual story is, during the Treaty of Hudaibiyah [Peace Treaty] Bani Bakr was responsible from the Quraish's side and Khuza'ah was responsible from the side of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The trust was on this promise that for the next ten years there will be no mutual war. But the Quraish broke this agreement and promise and decided to kill the Muslims with the support of Bani Bakr and others.

(Al-Isaabah pg. 5851, Subulal Huda' War Rashaad, vol-5, pg. 202, Tabrani Sagheer, pg. 968)

At that time Hazrat Umar Bin Saalim Raajiz cried out for help from Makkah Mukarramah and asked for help from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). In reply to this he (Sallal Laahu 'Alaiehi Wa Sallam) said three times "Labbaiek" and three times by saying "Nusirta" [you were helped].

Therefore; afterwards the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) invaded Quraish and Makkah was conquered. Thus; this was the manifestation of evident and hidden help.

Hazrat Abu Dardaa (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

لَيْسَ مِنْ عَبْدٍ يُصَلِّي عَلَيَّ إِلَّا بَلَغَنِي
صَوْتُهُ حَيْثُ كَانَ قُلْنَا وَ بَعْدَ وَقَاتِكَ
قَالَ وَ بَعْدَ وَقَاتِكَ إِنَّ اللَّهَ حَرَّمَ عَلَى
الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ
(جلاء الافهام، ابن قيم، ص ٤٣، طبرانی: ٥٨٩،
سبل الهدى والرشاد، ج ١٢، ص ٣٥٨)

There is not a single person who recites *Durood* upon me, but his voice reaches me. (Meaning, I hear his voice). No matter where ever he may be. The companions inquired, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), (you will also hear) after departing? He (Sallal Laahu 'Alaiehi Wa Sallam) said, and also after departing because Allaah has made forbidden [Haraam] on the earth to eat the bodies of the Prophets.

(Jilaaul Afhaam, Ibne Qaieyyim, pg. 73, Tibraani: 589, Subulal Huda' War Rashaad, vol-12, pg.358)

In the *Khutbah* [discourse] of the sacred *Dalaa'ilul-Khaieraat* it is written:

قِيلَ لِرَسُولِ اللَّهِ أَرَأَيْتَ صَلَوةَ الْبُصَلِّينِ
عَلَيْكَ وَمَنْ غَابَ عَنْكَ وَمَنْ يَأْتِي
بَعْدَكَ مَا حَالُهُمَا عِنْدَكَ فَقَالَ أَسْبَغُ
صَلَوةَ أَهْلِ مَحَبَّتِي وَأَعْرِفُهُمْ (دلائل
الخيرات ص ۳۵ مطبوعه مطبع كرمي، بمبئي)

It was inquired from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that from your observation what is the situation of those who recite *Durood* upon you from distance and the *Durood* of those who will come later? Thus; he (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, "I hear myself the *Durood* of the ones who love, and I recognize them."

(*Dalaa'ilul Khaieraat*: pg.35, printed Matba-e-Kareemi, Bombay)

Hazrat Abu Bakr Muhammad Bin Umar (*Allaah be pleased with him*) says that:

كُنْتُ عِنْدَ أَبِي بَكْرٍ بْنِ مُجَاهِدٍ فَجَاءَ
الشَّيْبِلِيُّ فَقَامَ إِلَيْهِ أَبُو بَكْرٍ بْنُ مُجَاهِدٍ
فَعَانَقَهُ وَقَبَّلَ بَيْنَ عَيْنَيْهِ فَقُلْتُ لَهُ يَا
سَيِّدِي تَفْعَلُ هَذَا بِالشَّيْبِلِيِّ وَأَنْتَ وَ
جَمِيعٌ مِّنْ بَغْدَادٍ يَتَصَوَّرُ أَنَّهٗ مَجْنُونٌ
فَقَالَ لِي فَعَلْتُهُ بِهِ كَمَا رَأَيْتَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَ بِهِ وَذَلِكَ أَنِّي
رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي الْمَنَامِ وَقَدْ أَقْبَلَ الشَّيْبِلِيُّ فَقَامَ إِلَيْهِ
وَقَبَّلَ بَيْنَ عَيْنَيْهِ فَقُلْتُ يَا رَسُولَ اللَّهِ
أَتَفْعَلُ هَذَا بِالشَّيْبِلِيِّ فَقَالَ هَذَا يَفْعُرُ
بَعْدَ صَلَوتِهِ لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ

I was with Abu Bakr Bin Mujaahid then Shiblee came. Abu Bakr Bin Mujaahid stood up for his respect and shook hands with him and kissed him in between both his eyes. Thus, I said, O my master, you do like this with Shiblee even though you and all the people of Baghdad consider him insane? So, he [Abu Bakr] replied, "I have treated Shiblee the same way as I have seen the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) treating him. And that is, I have seen in my dreams that this Shiblee came in the gathering of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then, he (*Sallal Laahu 'Alaiehi Wa Sallam*) stood up for him [Shiblee] and kissed him in between both his eyes. Thus; I inquired, *Yaa Rasoolal Laah* (*Sallal*

أَنْفُسَكُمْ إِلَىٰ أَخْرِهَا وَيَقُولُ ثَلَاثَ مَرَّاتٍ
صَلَّى اللَّهُ عَلَيْكَ يَا مُحَمَّدُ قَالَ فَلَمَّا
دَخَلَ الشَّيْخُ سَأَلَتْهُ عَمَّا يَذْكُرُ بَعْدَ
الصَّلَاةِ قَدْ ذَكَرَ مِثْلَهُ

(جلاء الافهام، ابن قيم، ص ٢٩٤)

Laahu 'Alaieka Wa Sallam) you do this way with Shiblee [he is insane]? The Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied that this Shiblee after every Salaah [Namaaz] recites, لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ [Laqad Jaa'akum Rasoolum Min Anfusikum] (Holy Qur'aan, chapter At Taubah, verse 128) till the end of the Surah [chapter] and then says thrice, "صلى الله عليك يا محمدا!"

[Sallal Laahu 'Alaieka Yaa Muhammad] Hazrat Muhammad Bin Umar says, I asked Shiblee so, he verified it and explained the same way as I had heard it.

(Jilaaul Afhaan, Ibne Qaieyyim, pg.297)

The Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) states that Almighty Allaah says:

Whoever has enmity with My friend [Walee], I have given him the challenge of war. And the deeds by which a worshipper attains nearness to Me, the most liked amidst them is fulfilling the obligatory deeds and My worshipper always keeps attaining closeness to Me with Nawaafil [voluntary salaah/deeds].

حَتَّىٰ أَحْبَبْتُهُ فَإِذَا أَحْبَبْتُهُ فَكُنْتُ سَمْعَهُ
الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ
وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي
يَسْشِي بِهَا (بخاری شریف: ٦٥٠٢)

Until here that I make him My Beloved and when I make him My Beloved then I become his Sam'a [ears], by which he hears. I become his Basar [eyes] by which he sees, and I become his hands by which he holds, and I become his feet by which he walks.

(Bukhaari Shareef: 6502)

The meaning of this, Hadees is certainly not this that Allaah dissolves in the worshipper or the bondsman become the Deity?

Or his parts, ears, eyes, hands and feet etc., become the Deity [Allaah], *Ma'aazal Laah* [I seek Allaah's protection]. Then what is the meaning of it?

Some less intelligent explain the meaning of this as, that person becomes pious, then he does not see any bad or unlawful thing with his eyes, does not hear any bad talk with his ears, does not do any bad action with his hands, does not go for any bad work by walking on his feet then he does everything according to the *Shari'ah*.

To explain this meaning of the *Hadees* is absolutely wrong and an evidence of less intelligence. Because the words of the *Hadees* are **فَإِذَا أَحْبَبْتُهُ فَكُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ الْإِنْسَانُ** these means, when I make him My beloved then I become his *Sam'a* [ears], by which he hears. By this it is clearly proven that you get this status after being the Beloved. And to be pious, to safeguard from evil deeds and *Taqwaa* [to adopt piety], is mandatory before being the Beloved. It has been stated:.

فَإِنَّ اللَّهَ لَا يَرْفَعُ عَنِ الْقَوْمِ الْفَاسِقِينَ (Holy Qur'aan, chapter At-Taubah, verse.96) Then undoubtedly, Allaah will not be pleased with the *Faasiq* [disobedient] people. And said, My Beloved say, **فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ** O people, you should follow (only then) Allaah shall love you. (Holy Qur'aan, chapter Aal-e-Imraan, verse.31) It is learnt, to be good, and to acquire the status of the Beloved by absolute following of the Prophet is first, without this it is impossible to attain the status of the Belovedness and you get this status after being the loved one. Which is the result and the fruit of piety, nearness, voluntary *Salaah* and being Beloved. Then that bondsman becomes the manifestation of the Attributes of Allaah and reaches the status of the Excellence of humanity for which he was created. Becomes a persona of **تَعَلَّقُوا بِأَخْلَاقِ اللَّهِ** [Beautify your conduct with (*Akhlaaqil Laah* [The Divine Conduct of Almighty Allaah])].

Then the Radiance of the Attributes of Almighty Allaah are evident in him so he can hear the voice of far and near and can see from far and near, and can do *Tasarruf* [Power of Sway] far and near in difficulty and ease. Like it is explained in the summary of this *Hadees* by Imaam Fakh-r-ud Deen Raazi (*Allaah have mercy on him*) who says:

وَ كَذَلِكَ الْعَبْدُ إِذَا وَاظَبَ عَلَى
الطَّاعَاتِ بَدَغَ الْمَقَامِ الَّذِي يَقُولُ اللَّهُ
تَعَالَى كُنْتُ لَهُ سَمْعًا وَبَصَرًا فَإِذَا صَارَ
نُورٌ جَلَّالَ اللَّهُ سَمْعًا لَهُ سَمِعَ الْقَرِيبَ
وَالْبَعِيدَ وَإِذَا صَارَ ذَلِكَ النُّورُ بَصَرًا لَهُ
رَأَى الْقَرِيبَ وَالْبَعِيدَ وَإِذَا صَارَ ذَلِكَ
النُّورُ يَدًا لَهُ قَدَرَ عَلَى التَّصَرُّفِ فِي
الصَّعْبِ وَالسَّهْلِ وَالْقَرِيبِ وَالْبَعِيدِ
(تفسير كبير، ج ۵، ص ۶۸۸، مصری)

And the same way when any worshipper establishes continuity on doing good deeds then he reaches that status for which Almighty Allaah has said *كنت له سمعاً وبصراً* [I become his eyes and ears]. When the Noor [Luminance] of the Might of Allaah becomes his ears, then he starts hearing the voices of near and far, and when this same Noor becomes his eyes, then he can see the things of near and distant. And when this Noor [Luminance] of the Might of Allaah becomes his hands then in ease and difficulty far and near he obtains the power of doing *Tasarruf* [using the power of Sway].

(Tafseer-e-Kabeer, vol-5, pg.688)

When the status of *Auliya Allaah* [The Friends of Allaah] is such, than what will be the status of *Sarwar-e-Kaa'ienaat* [The Peer of the Realm of the Universe], *Habeeb-e-Khaaliq-e-Kaa'ienaat* [The Beloved of the Creator of the Universe], the Respected Ahmad-e-Mujtabaa, Muhammad-e-Mustafaa, Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) who is *Saiyyiddul Mursaleen* [The Chief of all the Prophets] and *Habeeb-e-Rabb-ul Aalameen* [The Beloved of the Creator of the Universe]; does he not hear the voices of far and near? Does he not see far and near? Does he not do *Tasarruf* [Power of Sway] in ease and difficulty, far and near? Yes, yes, he certainly listens and also sees.

سنتے ہیں دیکھتے ہیں سمیع و بصیر ہیں منکر کو ہے وعید عذاب شدید کا

**Suntay Hayñ Daykhtay Hayñ Samee-o-Baseer Hayñ
Munkir Ko Hai Wa'eed Azaab e Shadeed Kaa**

He (*Sallal Laahu 'Alaiehi Wa Sallam*) listens, He sees

He is *Samee* [Listener] and *Baseer* [Viewer]

There is a promise of immense wrath for the deniers [non-believers]

Muftee Abdul Haiey Saahib Lakhnawi says, that Hazrat Abbaas inquired, *Yaa Rasoolal Laah* [*Sallal Laahu 'Alaieka Wa Sallam*] what did the moon do with you when you were at the age of forty [40] days? The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, that the loving mother had tied up my hands strongly and due to this unease, I wanted to cry but the moon would stop me. Hazrat Abbaas asked, you were in those days of only forty days, how did you find this condition? He [*Sallal Laahu 'Alaiehi Wa Sallam*] replied, the pen would write on *Lauh-e-Mahfooz* [the Preserved Tablet] I would hear its voice, even though I was in the blessed belly of the mother and the Angels would read *Tasbeeh* [Glorification] of the Creator under the *Arsh* [Throne of Allaah] and I would hear the voice of their Glorification even though I was in the blessed belly of the mother. [As stated].

(*Majmuu'a tul Fataawaa*, vol-2, pg.97, printed Yuusufee Press in Lucknow)

Just pay attention to this *Hadees* that when the hearing power of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is like this, that while being in the blessed belly of his mother he could hear the sound of the writing of pen on the *Lauh-e-Mahfooz* [the Preserved tablet] and the voices of *Tasbeeh* [the Glorification] of *Malaaiakah* [Angels] under the *Arsh* [Throne of Allaah], then today while being in *Guñmbad-e-Khizraa* [the Green Dome of Madinah Munawwarah], will he not listen to the voices of *Durood* and *Salaam*? Definitely, he listens.

Many issues are solved after seeing amazing inventions of today such as Radio, Television, etc. You can hear the sound of spoken voices from a distance of thousands of miles with the Radios then can the Dearest Beloved of Allaah, the Most Desired and Most Longed for, who is the source and treasury of Spirituality and *Nooraaniyat* [Luminous Powers] with his spiritual powers cannot hear the sound of our *Durood* and *Salaam*? Definitely, he listens, otherwise in other condition, it will be mandatory to deny spirituality. This is a reality, that in comparison to material power and supremacy, spiritual power and supremacy are much more. Because in the material world we cannot hear without electricity, Telephone, Radio, Television etc. But in the spiritual world there is

no need of any of these.

Huzoor Saiyyid-e-Aalam [The Peer of the realm of the Universe] the Beloved Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) grandeur is very elevated, the condition of his [Holy Prophet's *Sallal Laahu 'Alaiehi Wa Sallam*] courtiers is such that the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] himself says:

إِنَّ لِلَّهِ مَلَكًا أَعْطَاهُ أَسْمَاءَ الْخَلَائِقِ
كُلِّهَا وَهُوَ قَائِمٌ عَلَى قَبْرِى إِذَا مِتُّ إِلَى يَوْمِ
النَّقِيَامَةِ فَلَيْسَ أَحَدٌ مِّنْ أُمَّتِي يُصَلِّي
عَلَيَّ صَلَوةً إِلَّا سَبَّاهُ بِأَسْمِهِ وَأَسْمَ أَبِيهِ
قَالَ يَا مُحَمَّدُ صَلَّى اللَّهُ عَلَيْكَ فَلَا تَنْ
كَذِّبْ وَكَذَّا (بخاری فی التاریخ: ۲۸۳۱، جلاء
الافہام ابن قیم، ص ۶۲، خصائص کبری، ج ۲،
ص ۲۸۰، بل الہدی، ج ۱۲، ص ۵۸)

That undoubtedly there is an angel of Almighty Allaah who has been given the hearing power of all the creatures. And he will remain positioned at my blessed grave from my demise until the Day of Judgement, which ever amidst my *Ummatee* will recite *Durood* upon me. That Angel will take his name and the name of his father and will say, O Muhammad [*Sallal Laahu 'Alaiehi Wa Sallam*] so and so, son of so and so has sent *Durood* on you, this way in these words.

(*Bukhaari in Taareekh: 2831, Jilaaul Afhaam Ibne Qaieyyim pg. 62, Al Khasaaais-e-Kubraa, vol-2, and pg. 280, Subulal Huda, vol-12, pg. 358*)

Therefore; *Shaiekh-ul-Muhaddiseen* [the Chief of the Narrators] Hazrat Shaah Abdul Haqq Muhaddis Dehlvi (*Allaah have mercy on him*) says:

Note: The reciter of *Durood*, before sending *Durood o Salaam* to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) does not announce his own name and the name of his father, or in which ever voice he reads but the appointed angels on the grave of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) not only listens to his voice but also knows him and his father. When he the appointed angel at the holy grave of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has such powers then imagine the powers of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself. The one due to whom he got this power imagine how much Powers Almighty Allaah must have given to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). *Kaukab Ghufira Lahu*

ذکر کن اور او درود بفرست بروئے علیہ الصلوۃ
السلام و باش در حال ذکر گو یا حاضر است
پیش تو در حالت حیات و می بینی تو اورا
متادب با جلال و تعظیم و ہیبت و حیا و بداں
کہ وے صلی اللہ علیہ وسلم می بیند و می شنود کلام ترا
زیرا کہ وے صلی اللہ علیہ وسلم متصف است
بصفات الہیہ و یکے از صفات الہی آنست
کہ اَنَا جَلِیْسٌ مِّنْ ذَکَرَتِی
(مدارج النبوة، ج ۲، ص ۶۲۱)

That whenever you mention the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and send Durood to the Prophet, then remain as if the Prophet is present in front of you in a living condition, and you see him, stay with respect, honour, reverence, fear and modesty. And believe that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sees you and listens to your words. Because the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] possesses the Attributes of Allaah. And one Attribute of Allaah is this, He is present with the Zaakir [The one who Glorifies Him].

(Madaarijun-Nubuwwat, vol-2, pg.621)

مصطفیٰ آئینہ روئے خداست منعکس در وے ہمہ خوئے خداست

Mustafaa Aaeenah-e-Roo'ay Khudaast

Mun'akis Dar Wai Hamah Khuu'ay Khudaast

(Dr. Iqbaal)

Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) is the mirror of the Divine Appearance of Allaah
All the Qualities of Allaah are reflected by him

Benefits

1. The seeing power and the hearing power of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is not like any common human.
2. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) hears from near and far the same way and can see from near and far the same way.
3. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) hears the voice of everyone who recites the *Durood* and will keep on hearing until the Day of Judgement.
4. After every *Salaah* [*Namaaz*] reading this *Durood*, *Sallal Laahu Alaieka Yaa Rasoolal Laah* is much liked by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And the one who reads it gets that honour which Hazrat Shiblee (*Allaah have mercy on him*) received.
5. It is unanimously agreed that all the respected Prophets, esteemed *Auliyaa-e-Kiraam* [Friends of Allaah] (*Allaah be pleased with them*) are alive in their graves and they are given provision. Also, they perform the sacred actions like they did in the world.
6. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the Manifestation of the Attributes of Allaah. The Manifestation of the Attributes of Almighty Allaah is done by the personality of Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*).

Sacred Sweet Lips and the Sacred Teeth

(Labb-e-Sheereen Wa Dandaan-e-Mubaarak)

لب شیریں و دندان مبارک

پتی پتی گل قدس کی پتیاں
ان لبوں کی نزاکت پہ لاکھوں سلام

*Patlee Patlee Gul-e-Quds Kee Pattiyaan
Unn Laboon Kee Nazaakat Peh Laakhon Salaam*

Thin and delicate petals of the holy flower
Infinite salutations be on the tenderness of those elegant lips

جن کے گچھے سے لچھے جھڑیں نور کے
ان ستاروں کی نزہت پہ لاکھوں سلام

*Jin Kay Guchchhay Say Lachchhay Jharayn Noor Kay
Unn Sitaaron Kee Nuzhat Peh Laakhon Salaam*

(A'laa Hazrat)

Whose clusters of pearls continuously radiate Noor [Luminance]
Multitudinous salutations be on the spotless radiance of those
stars [blessed teeth]

The sacred lips of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were very beautiful and reddish in colour. The sacred front teeth were apart, bright and shining. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would say something, Noor [Divine Bright Light] could be seen coming out from his former teeth. And when he would smile, even the walls would brighten. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) never yawned. Even though the sacred teeth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were very shiny and clean, still he would take a lot of care to keep them clean. It has been narrated in Ahaadees that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would never go for any prayer until, he would use the Miswaak. ★ And whenever he would return home from somewhere, the first thing he would do was to clean his teeth with Miswaak. All this was to teach the Ummah [Followers]. Therefore; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, always use Miswaak because it is a cause of cleaning the mouth and the Pleasure of Almighty Allaah. Hence; he said, that the two rak'aat which are offered after using Miswaak are superior than seventy [70] rak'aat offered by someone who has not done Miswaak.

Hazrat Ibne Abbaas (Allaah be pleased with him) narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْذَحَ الشَّيْئَتَيْنِ إِذَا تَكَلَّمَ رُءْيَى كَالنُّورِ يَخْرُجُ مِنْ بَيْنِ شَنَائِيَاهُ (داري: ٥٩، مشکوٰۃ: ٥٤٩٤، بيل الهدى، ج ٢، ص ٣٢)

The front sacred teeth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were apart. When he would say something, Noor [Divine Bright Light] would come out from his teeth.

(Daarami: 59, Mishkaat: 5797, Subulal Huda: vol-2, pg.32)

Hazrat Abu Huraierah (Allaah be pleased with him) narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ضَحِكَ يَتَلَاوَعُ فِي الْجُدْرِ

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would smile cheerfully [smile full blown], ★★ [the rays of Noor [Divine Bright Light]

★ Miswaak is a special soft stem of a tree used for cleaning teeth.

★★ We are using the word smile as they are of several kinds. Smiling with tight lipped, board smile, smiling while exhibiting teeth, without loud voice, etc. T/N

(خصائص الكبري، ج ١، ص ٨٣، جمع الوسائل،
ج ٢، ص ١٥، بل الهدى، ج ٤، ص ١٢١)

would come out of the teeth] by which the walls would shine.
(Khasaais-e-Kubraa, vol-1, pg.84, Jam' ul Wasaail, vol-2, pg.15, Subulal Huda, vol-7, pg.121)

Hazrat Abdul Laah Bin Haaris (*Allaah be pleased with him*) narrates:

مَا كَانَ ضَحِكَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا تَبَسُّمًا
(ترمذى كتاب المناقب: ٣٦٣٢)

The Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) laughing was not beside a wide smile.
(Tirmizee Kitaabul Manaaqib: 3642, Subulal Huda, vol-7, pg.121)

Meaning, often it would only be a slight smile and only smiling. And sometimes such conditions and incidents would also take place that, he would smile so much that his, teeth would be visible [wide smile/full blown] therefore,

Hazrat Abdul Laah Bin Mas'ood (*Allaah be pleased with him*) narrates, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said that, I identify that person very well, who will be the last one to come out of hell. He will be such a person who will come out dragging on ground. He will be told to enter the paradise. He will go and see that all places of the floors have been occupied with people. He will come back and say, O my Creator, people have occupied all the places. Now, there is no empty space. It will be said to him, [by Allaah] you remember that world in which you lived, and how big it was? He will say, I remember. It will be said to him [by Allaah] alright make some wish what do you want? He will tell his wish. It will be said to him [by Allaah]:

فَإِنَّ لَكَ الَّذِي تَسْتَيْتَ وَعَشْرَةَ أَصْعَافِ
الدُّنْيَا قَالَ فَيَقُولُ أَنَسْخُرِبْنِي وَأَنْتَ
الْبَلَدُ قَالَ فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ضَحِكَ حَتَّى بَدَتْ
نَوَاجِدُهُ

All your wishes are bestowed, and you are given ten times more than all the world. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says, that person will say, O' Allaah You, even after being the King with [the] Greatest Grandeur, [is] joking with me? Ibne Mas'ood says, that I saw

(جمع الوسائل، ج ۲، ص ۱۹، سبل الہدی، ج ۷، ص ۱۲۲)

the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) on these words of this person, smiled so much that his teeth were visible.

(*Jam'ul Wasaail, vol-2, pg.19, Subulal Huda, vol-7, pg.122*)

Allaah, Allaah! Just pay attention to this sacred *Hadees*, and try to imagine the uncountable Rewards, Honour, endless Mercy and Graciousness of Almighty Allaah. When on such a person who was the last one to be taken out of hell, by which it is proven that he is the most sinful, was bestowed with so much blessings that he could not believe it. And with immense humbleness and humility he was thinking that, where me, a degraded bondsman and where such blessings and gratitude. I can never be worthy of this. As if, a ridicule is being done with me. But what does he know that He [Allaah] is the Sovereign, is the Most Merciful and Giver of Uncountable Blessings. And this can also happen that he had said by thinking that there is no place left there [in the paradise] and You [Allaah] are bestowing me ten times more than the whole world, this is a strange wittiness, which is certainly not Worthy of Your Grandeur. And since the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was witnessing all this, thus, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) expressed pleasure at his answer and the Graciousness and Blessing of Almighty Allaah. In any case the laughing of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would often be a smile and sometimes so much that his sacred teeth would be visible. But the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) never laughed loudly.

And sometimes the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would also do cheerful disposition and fun with his sacred companions but this cheerful mood and delight would not be such that it would be against his [*Sallal Laahu 'Alaiehi Wa Sallam*]'s honour and grandeur. If the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had not done this, then his awe, dignity and prestige which was a lot, it would have created a hindrance for the companions in the way of gaining benefit. He would conduct this [beautiful] act to maintain and develop pleasant relationship with each other.

Mutual understanding, devotion and love would increase and there would be frankness in mutual question and answer. Moreover; the door of humour, convenience and delight would open for the *Ummah*. But remember this, that such fun and humour which would be a cause of hardening your own heart or it would stop one from the Remembrance of Allaah, or it would be a cause of hurting someone or it would degrade the respect and honour of the human, it is not allowed.

The respected Companions of the Holy Prophet (*Allaah be pleased with them*) said:

إِنَّكَ تَدْعَانَا يَا رَسُولَ اللَّهِ؟ قَالَ إِيَّيَّ لَا
أَقُولُ إِلَّا حَقًّا (درمنثور، ج ۶، ص ۱۳۲، جمع
الوسائل، ج ۲، ص ۲۸، ترمذی: ۱۹۹۰)

Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), you also do joyfulness with us? He [Sallal Laahu 'Alaiehi Wa Sallam] replied, Yes! But even at that time I do not say anything except the *Haqq* [Truth].
(Durr-e-Mansuur vol-6, pg.122, Jam'ul Wasaail vol-2, pg.28, Tirmizee:1990)

Therefore; once the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] humourously said to Hazrat Anas (*Allaah be pleased with him*) يَا ذَاذُذَيْنِ (O, the one with two ears) (Jam'ul Wasaail, pg. 24, vol-2, Tirmizee: 1992, Subulal Huda, vol-7, pg.123). It is obvious he [Hazrat Anas Allaah be pleased with him] had two ears. The statement was also not wrong, and humour was also done. Similarly, a person humbly requested the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for any animal for riding? The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, we will give you the baby of a female camel. The man requested, Yaa Rasoolal Laah [O] Prophet of Allaah Sallal Laahu 'Alaieka Wa Sallam] what will I do with the baby of a female camel (I need it for riding). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, is there any camel that is not the baby of a female camel.

(Jam' ul Wasaail pg. 28, vol-2, Subulal Huda, vol-7, pg.113)

Similarly; an elderly woman came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and requested that, Yaa Rasoolal Laah, (Sallal Laahu 'Alaieka Wa Sallam) pray to Allaah that He

would let me enter the Paradise. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, *إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا عَجُوزٌ*, Any elderly woman will not enter Paradise. She started crying and went back. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to the companions, tell her she will not enter Paradise in the state of being old, rather she will go in to Paradise in such a condition that she will be young.

(*Jam'ul Wasaail pg. 31, vol-2, Subulal Huda, vol-7, pg.116*)

Likewise, there was a Bedouin [villager] companion his name was "Zaahir." Whenever he came in the respected presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he would bring vegetables, fruits and flowers etc., things of the village and present them like a gift. While the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would also give him provisions and gifts of the city etc. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would say, that Zaahir is a forest [village] for us and I [*Sallal Laahu 'Alaiehi Wa Sallam*] am a city for him. Meaning, we are benefitted from him by receiving things from the forest and he is benefitted by Me [*Sallal Laahu 'Alaiehi Wa Sallam*] by receiving things from the city. He [*Sallal Laahu 'Alaiehi Wa Sallam*] kept a special love for him. Though in accordance to visual appearance he was not good-looking. Once while standing in some place Zaahir was selling those things which he would bring from the village by chance the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also came there and suddenly from behind kept his [*Sallal Laahu 'Alaiehi Wa Sallam*] both hands on Zaahir's eyes and held him. He [Zaahir] said, who is this, leave me? But by the coolness and the fragrance of the hands he recognized that this is the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) so he slightly moved his chest a little back and touched his [*Sallal Laahu 'Alaiehi Wa Sallam*] blessed chest and started rubbing him strongly (as a relic) and started receiving benefit and mercy from the treasures of blessings. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, who is the one, who will buy this slave?

Hazrat Zaahir (*Allaah be pleased with him*) said, *Yaa Rasoolal Laah* [O Prophet of Allaah *Sallal Laahu 'Alaieka Wa Sallam*] if you will sell me, then you will get a very cheap and small price for me.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَكِنَّ عِنْدَ اللَّهِ لَسْتُ بِكَاسِدٍ أَوْ قَالَ أَنْتَ
عِنْدَ اللَّهِ غَالٍ (جمع الوسائل، ج ۲، ص ۲۹،
سبل الہدی، ج ۷، ص ۱۱۴)

Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, No, you are not cheap and undervalued near Allaah rather you are highly valued.
(Jam'ul Wasaail, vol-2, pg. 29, Subulal Huda, vol-7, pg.114)

جس کی تسکین سے روتے ہوئے ہنس پڑیں اس تبسم کی عادت پہ لاکھوں سلام

**Jis Kee Taskeñ Say Routay Huway Hañs Parayñ
Uss Tabassum Kee Aadat Peh Laakhoñ Salaam**

(A'laa Hazrat)

By Whose solace the crying ones become cheerful
Infinite Salutations be on that smiling habit

Hazrat Fazl Bin Abbaas (Allaah be pleased with them) narrated that when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was laid in the sacred grave, then for the last vision, I viewed his sacred face.

إِذَا رَأَيْتَ شَفَتَيْهِ يَتَحَرَّكُ فَأَذْنَيْتُ أُذُنِي
عِنْدَهَا فَسَبِعْتُ وَهُوَ يَقُولُ ااَللّٰهُمَّ اغْفِرْ
لَاُمَّتِيْ فَآخِزْنَهُمْ بِهَذَا فَتَعَجَّبُوا
بِشَفَقَتِهِ عَلَى أُمَّتِهِ (كنز العمال، ج ۲، ص ۴۴۲،
درۃ الناصحین، ص ۷۰، بیروت، فتاویٰ رضویہ،
ج ۳۰، ص ۷۱۲)

When I saw his [Sallal Laahu 'Alaiehi Wa Sallam] sacredly blessed lips were moving, I moved my ears closer and heard, the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] was saying, O Allaah, forgive my Ummah. I told this thing to all the people who were present there, all of them were astonished at this thoughtfulness of his for the Ummah.

(Hujjatul Laahi Alal Aalameen, Madaarijun-Nubuwwat, vol-2, pg.442, Durratun Naasiheen, pg.70, Beirut, Fataawaa Rizviyyah, vol-30, pg.712, Kanzul Ummaal: 39114)

اس قدر ہم ان کو بھولے ہائے ہائے ہر گھڑی جن کو ہماری یاد ہے

**Iss Qadar Hamm Unn Ko Bhuulay Haa'e Haa'e
Har Gharee Jin Ko Hamaari Yaad Hai**

Alas ah, Alas ah! The more we have forgotten Him [Sallal Laahu
'Alaiehi Wa Sallam]

The one who [Sallal Laahu 'Alaiehi Wa Sallam] remembers us,
all the time

The distinction of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is very high and elevated and without any doubt he holds truly physical worldly life, like it has been mentioned in the earlier pages. Therefore; if he [Sallal Laahu 'Alaiehi Wa Sallam] prays for the forgiveness of his *Ummah* in his grave then, what is so strange about it. His slaves have received this status and station that by his [Sallal Laahu 'Alaiehi Wa Sallam] devotion and following they are alive, and talking even after departing. There are many certified and authentic narrations regarding this, if all of them are quoted then many volumes will be formed. Some narrations are presented to the readers.

Hazrat Abdul Laah Bin Ubaied-ul Laah Ansaari (*Allaah be pleased with him*) said, that I am amidst those people who buried Hazrat Saabit Bin Qaies. When he was buried, then he said, Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) is the Prophet of Allaah, Abu Bakr is *Siddeeq* [the truthful], Umar is *Shaheed* [the Martyred] Usmaan is pious and gracious (*Allaah be pleased with them*). After hearing this, we saw him, that he was dead.

(*Bukhaari in Taareekh 413, Ibne Asaakir, vol-39, pg.220, Shar hus Suduur, pg.92*)

Hazrat Nu'maan Bin Basheer (*Allaah be pleased with him*) narrated:

That after the death of Hazrat Zaid Bin Khaarijah (*Allaah be pleased with him*) when after given a bath he was wrapped in a shroud, he called out, as the cloth was removed from his face he was saying, "Muhammad the Prophet of Allaah, is the Prophet of *Ummah*, is *Khaatamun Nabiyyeen* [The Last Prophet], there is no Prophet after him, this is also mentioned in the earlier scriptures, Truly said, Truly said. Again, he said, this is the Prophet of Allaah, As *Salaamu Alaieka Yaa Rasoolal Laah Wa Rahmatul Laahi Wa Barakaatuhu*." Then he again became dead as he was before."

(*Tibraani: 5144, Jamaalul Auliya pg.39*)

Imaam Baiehaqee has narrated with correct certification from Hazrat Sa'eed Bin Musaieyyib Taabi'ee (*Allaah be pleased with him*) this is the addition in it, that Hazrat Zaid Bin Khaarijah has along with the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] also given the witness of the truthfulness of Hazrat Abu Bakr Siddeeqe, Umar-e-Farooq, and Usmaan-e-Ghani.

(*Dalaa'ilun Nubuwwah of Baiehaqee, vol-6, pg.55, Jamaal ul Auliya pg.38, Tibraani Kabeer: 5145*)

Note: Since before the Caliphate of Hazrat Alee (*Allaah has blessed his face*) he passed away therefore; he is not mentioned.

Hazrat Minhaal Bin Amar Taabi'ee (*Allaah be pleased with him*) said:

That Allaah's promise, I saw when the sacred head of Hazrat Imaam Husaien (*Allaah be pleased with him*) was roamed in the streets of Damascus, a person was walking ahead of the head and was reciting chapter Kahf. When he reach this verse,

أَصْحَابُ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا (*Al Qur'aan, chapter Kahf, verse 9*). Meaning undoubtedly people of Kahf and Raqeem were astonishing signs out of My signs, the sacred head said out loud,

“عَجَبٌ مِنْ أَصْحَابِ الْكَهْفِ قَتْلُ وَحْنِي” “My murder and taking my head to the streets of Damascus is more astonishing than the event of the People of cave.”

(*Khasaais-e-Kubraa, vol-2, pg. 137, Sharhus Sudoor, pg.88*)

Hazrat Abuu Ma'shar (*Allaah be pleased with him*) said, that a person died near us in Madinah Munawwarah. When he was laid down for giving a bath, he suddenly sat up and said, after keeping his fingers on his eyes, Allaah's promise, my eyes have seen, my eyes have seen! My eyes have seen that Abdul Maalik Bin Marwaan and Hajjaaj Bin Yoosuf roll their intestines in fire like the grinder in the hell, and then again as usual he laid down as dead.

(*Sharhus Sudoor pg.30, Tafseer Mawaahibur Rahmaan under the verse #27, chapter Al Fajr, Ibne Asaakir, vol-12, pg.200*)

Hazrat Abuu Muhammad (*Allaah be pleased with him*) who is amid the students of Al Murwazee, he was given more superiority by

“*Khallaal*,” on himself says, that I was giving a bath to a dead body, suddenly it caught my hand and said after opening the eyes, “O’ Abu Muhammad, with cleverness gather provision for this time.”

(*Taareekh Ibne Ibnun-Najjaar Tafseer, Mawaahib Ur Rahmaan*)

Allaamah Zahabee (*Allaah have mercy on him*) says, that Caliph Waasiq Bil Laah Abbaasi said to Hazrat Imaam Ahmad Bin Nasr Al-Khuzaa’ee Muhaddis that accept Qur’aan as a creation. He [*Imaam*] denied it, so he murdered him [*Imaam*] and hanged the sacred head; and appointed a person to stay near the head. That person said that, I saw every night the head of the Imaam Saahib would turn towards the *Qiblah* and recite chapter Yaaseen.

(*Sharhus Suduur pg. 88, Taareekhul Khulafaa, vol-1, pg.248, Siyaru I’ laamun-Nubalaa, vol-3, pg. 168*)

Hazrat Ibraaheem Bin Ismaa’eel says that:

When my maternal uncle Ahmad Bin Nasr was murdered then I received the news that at the time of night his head recites the Qur’aan. One night when the people were sleeping I went there thus; I heard his sacred head read, (الْكَافِرُونَ) أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ (Al Qur’aan, chapter Ankaboot, verse 2) [Are the people in this pride that they will be left alone on their mere saying, that we have accepted belief and that they will not be tested?] After hearing this the hair of my body had reflex erection [goosebumps].

(*Sharhus Suduur pg.88*)

Hazrat Ibraaheem Bin Shaiebaan [*Allaah have mercy on him*] says, that once a disciple came to me in Makkah Mu’azzamah and said, “O teacher, tomorrow I will die at the time of *Zuhr* prayers. Here take this one *Dinaar* [gold coin], with half get my grave dug and with the other half give me a shroud. Therefore; when the next day as the time of *Zuhr* came, he came and did the *Tawaaf* [circumambulate] of the Holy Ka’bah and went to lie down at some distance and died.

فَلَمَّا وَضَعْتُهُ فِي اللَّحْدِ فَتَحَ عَيْنَيْهِ
فَقُلْتُ أَحْيَاءُ بَعْدَ الْمَوْتِ فَقَالَ أَنَا

Thus; when I laid him down in the grave, he opened both his eyes. Then I asked him, is there any life

مُحِبٌّ وَكُلُّ مُحِبِّ اللَّهِ حَيٌّ
(شرح الصدور، ص ۸۶)

after death? He said, I am a lover and every lover of Allaah is alive.

(Sharhus Suduur pg.86)

Hazrat Shaiekh Najm-ud Deen Isfahaani (*Allaah have mercy on him*) says, that we were present at the burial of a person, so when the instructor started instructing the gathering,

فَسَبَّحَ النَّبِيَّتَ وَهُوَ يَقُولُ أَلَا تَعْجَبُونَ
مِنْ مَيِّتٍ يُلَقِّنُ حَيًّا

(شرح الصدور، ص ۸۶)

Then it was heard from this dead body that it said, so do you not find it strange that the dead-one is instructing the living ones.

(Sharhus Suduur pg.86)

Hazrat Rabee Bin Hiraash and Rib'ee Bin Hiraash (*Allaah be pleased with them*) both brothers were very pious, believers and *Taabi'ee*. They both took an oath, that they will not laugh, until they will not know, that they are the dwellers of Paradise [*Jannati*]. Thus; they did not laugh during their life but on their death when they were laid down for bath, they started laughing. Which was seen by all the people with their own eyes.

(Sharhus Sudoor, pg.30, Navavi, Sharh Muslim, Al Haawee Lil Fataawee, Dalaa'ilun Nubuwwah Baiehaqee, vol-6, pg.455, Khasaais-e-Kubraa, vol-2, pg.149, Siyaru l'laamun-Nubalaa, vol-4, pg.361)

And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had informed about them. Therefore; Hazrat Huzaiefah (*Allaah be pleased with him*) narrated that I heard from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He said:

يَكُونُ فِي أُمَّتِي رَجُلٌ يَتَكَلَّمُ بَعْدَ النَّبَوْتِ

(خصائص كبرى، ج ۲، ص ۱۳۹، سبل الهدى،

ج ۱۰، ص ۱۱۴، شرح الصدور، ج ۱، ص ۷۷)

There will a man amidst my Ummah who will talk after dying.

(Khasaais-e-Kubraa, vol-2, pg.149, Subulal Huda, vol-10, pg.114, Sharhus Sudoor, vol-1, pg.77)

Thus; when Rabee Bin Hiraash after death suddenly removed the cloth from his face and said, As *Salaamu Alaiekum* and laughed so his brother Rib'ee Bin Hiraash said, O brother, are you alive? He said, no but when I met my Rabb, my Rabb met me with fragrance,

blessings and with happiness and benevolence. Hence; I have laughed. Now you people should hurry up because the Father of Qaasim [*Abul Qaasim*] (*Sallal Laahu 'Alaiehi Wa Sallam*) is waiting to read the *Salaah* of mine.

(*Sharahus Sudoor, vol-1, pg.77*)

When *Ummul Mu'mineen* [The mother of the all Muslims] Hazrat Saiyyidatunaa Aaishah Siddeeqah [*Allaah be pleased with her*] was inquired about this incident, she verified it and said, that undoubtedly the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would say that my one follower will speak after death."

(*Khasaais-e-Kubraa pg.149, vol-2, Subulal Huda, vol-10, pg.114, Hilyatul Auliyya, vol-4, pg.367, Dalaa'ilun Nubuwwat, Baiehaqi, vol-6, pg.454, Siyarul I'laamun Nubalaa, vol-4, pg.362*)

During the time of Hazrat Imaam Maalik [*Allaah have mercy on him*] a pious woman passed away in Madinah Munawwarah. The woman who was giving the bath, while giving the bath, when she reached the special place [vagina] she kept hand on the private part and said, she was what an adulteress [involved in illegal sex]. At that instance, the hand of this woman got stuck there, and it got stuck in such a way, that everyone tried alot to separate it, but the hand did not separate. In the end, this issue was presented to the Jurists and the Scholars so that they would give some remedy and solution. All of them failed but Imaam Maalik [*Allaah be pleased with him*] said, that the woman who gave the bath should be given *Hadd-e-Qazaf* punishment [meaning that punishment which the Islaamic Law has kept for the one who places false allegation of adultery/zinaa]. According to this statement of his, when this woman was given the punishment of [eighty] 80 lashes then her hand got released.

(*Bustaanul Muhaddiseen by Shaah Abdul Azeez Muhaddis Dehlvi, pg.15*)

Maulana Abdul Haiey Firangi Mahalli says, that amidst my elders when Maulana Izhaar-ul-Haqq Lakhnawi passed away, so at the time of his death, the *Kalimah* did not continue on his tongue. At the time, of burial interments the relatives and allies left the dead body, then few of them said sarcastically that, he was seemly very pious but at the time of death he was unable to recite *Kalimah*.

Thus; as they had only said this much, the dead Maulana gathered his both legs and in loud voice the name of Allaah continued from his tongue.

(Risaalah Daar-ul Uloom Deoband, Month of September 1953)

These are few narrations about those people who spoke after their death, before being buried, and to speak after the burial has been mentioned copiously. Hence; view this.

Before his death, of Ameerul Mu'mineen [the Caliph of the Muslims] Hazrat Abu Bakr Siddeeq [Allaah be pleased with him] said to Ameerul Mu'mineen Hazrat Alee [Allaah has blessed his face] Alee, when I pass away then give me a bath also with your same hands by which hands you gave a bath to the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] and then keep my funeral in front of Hujrah Mubaarak [the sacred chamber] of the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam]. If the door opens and the voice comes from the blessed grave that bring Abu Bakr inside, then you bury me in the sacred room, otherwise [bury me] in Jannat-tul Baqee the graveyard of the true Muslims [Mu'mineen]. Hence; the respected Companions took him in front of the sacred room, and after presenting salutations they said, Yaa Rasoolal Laah! This is Abu Bakr. Therefore; at that instance the door of the blessed room opened and the voice came from inside the sacred grave,

أَدْخِلُوا الْحَبِيبَ فَإِنَّ الْحَبِيبَ إِلَى الْحَبِيبِ مُشْتَاتٌ

[Bring the Beloved to the Dearest thus undoubtedly the Beloved is desirous [Mushtaaq] to go towards the Beloved]

(Tafseer-e-Kabeer of Raazee, vol-5, pg.478, Khasaais-e-Kubraa, vol-2, pg.289, Kanzul Ummaal: 35792)

During the time of the incident of Hurrah, the continuous hearing of the sound of Azaan and Iqaamat from the sacred grave of the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] for three days, by Hazrat Sa'eed Bin Musaieyyib [Allaah be pleased with him] and reading Salaah [Namaaz] in accordance to it, has already been quoted in the chapter of the Life of the Holy Prophet [Sallal Laahu 'Alaiehi Wa

Sallam]. And beside this there are so many incidents that they all cannot be described.★

Because undoubtedly the Holy Prophet [Sallal Laahu ‘Alaiehi Wa Sallam] is alive with his real and physical life, and his status and grade is also very high and elevated. Some incidents of his real slaves are presented to the readers, by which the status of the spiritual people can be evaluated.

Hazrat Abdul Laah Bin Abbaas (*Allaah be pleased with him*) said:

الْمُؤْمِنُ يُعْطَى مُصْحَفًا فِي قَبْرِهِ يَقْرَأُ فِيهِ
(شرح الصدور، ص ٤٩)

That the *Mu'min* is given the Holy Qur'aan in his grave, so he reads from it.

(Sharhus Sudoor, pg. 79)

Hazrat Talhah Bin Ubaied-ul Laah (*Allaah be pleased with him*) said, that when I decided to bring my wealth which was in Ghaabah, thus during my journey the night approached.

فَأَوَيْتُ إِلَى قَبْرِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ
حِزَامٍ فَسَمِعْتُ قِرَاءَةً مِّنَ الْقَبْرِ مَا
سَمِعْتُ أَحْسَنَ مِنْهَا فَجِئْتُ إِلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ
لَهُ فَقَالَ ذَلِكَ عَبْدُ اللَّهِ
(شرح الصدور، ص ٤٩)

Thus, I made the grave of Abdul Laah Bin Amar Bin Hizaam my abode. So, I heard such a beautiful recitation of the Holy Qur'aan from his grave, that better than this, I had not heard before. Then, I came in the sacred presence of the Holy Prophet [Sallal Laahu ‘Alaiehi Wa Sallam], and I mentioned this to him. So, he [Sallal Laahu ‘Alaiehi Wa Sallam] said, that is Abdul Laah (the one who recites).

(Sharhus Sudoor, pg. 79)

Hazrat Abdul Laah Bin Abbaas (*Allaah be pleased with him*) said that few companions of Holy Prophet [Sallal Laahu ‘Alaiehi Wa Sallam] placed their tent over a grave and they did not realise it was a grave.

★ If you want to see some glimpses of such incidents then read the book “*Raah-e-Aqeedat*” of my honourable respected father [Allaah be pleased with him]. Kaukab, Ghufira Lahu

وَاِذَا فِيْهِ اِنْسَانٌ يَّقْرَأُ سُورَةَ الْاٰلِ الْاٰلِ
حَتّٰى خَتَمَهَا فَاتَى النَّبِىَّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ فَاخْبَرَهُ فَقَالَ رَسُوْلُ اللهِ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ هِيَ الْمُنْجِيَةُ هِيَ
الْبَانِعَةُ تُنْجِيْهِ مِنْ عَذَابِ الْقَبْرِ
(ترمذى: ٢٨٩٠، حاكم: ٣٨٣٩، تبيين: ج ٤،

ص ٢١، شرح الصدور، ص ٤٩)

All of sudden, they heard that a person is reciting chapter Al-Mulk in that grave, until he completed its recitation. They came in the presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and mentioned this incident. Thus; he replied that, this chapter is rescuer [Munjiyah] and hinderer [Maani'ah], it saves the one who recites it from the torments of grave.

(Tirmizee: 2890, Haakim: 3839, Baiehaqee, vol-7, pg.41, Sharhus Sudoor, pg. 79)

Hazrat Ibraaheem Bin As Sammah Al Muhallabi (*Allaah be pleased with him*) says, that those people who pass through the place of Hisn, during the morning told me this.

قَالُوْا كُنَّا اِذَا مَرَرْنَا بِجَنْبَاتِ قَبْرِ ثَابِتٍ
نَالْبَنَاتِ سَمِعْنَا قِرَاءَةَ الْقُرْآنِ
(شرح الصدور، ص ٤٩)

That when we passed by the grave of Hazrat Saabit Bunaani [*Allaah have mercy on him*] we hear the recitation of Qur'aan.

(Sharhus Sudoor, pg. 79)

Hazrat Aasim As-Saqati (*Allaah be pleased with him*) said that we dug a grave in Balkh, so it opened in to another grave, I looked into it,

فَاِذَا شَيْخٌ فِي الْقَبْرِ مُتَوَجِّهٌ اِلَى الْقِبْلَةِ وَ
عَلَيْهِ اِزَارٌ اَخْضَرُ وَ اَخْضَرُ مَا حَوْلَهُ وَفِي
حُجْرَةٍ مُّصَحَّفٌ وَهُوَ يَقْرَأُ
(شرح الصدور، ص ٨٠)

then what we saw was that an elderly person was sitting facing towards the Qiblah. He had a green sheet [chaadar] on him and there was greenery all around him, also he had the sacred Qur'aan in his lap and he was reading.

(Sharhus Sudoor, pg.80)

Hazrat Abun Nasr Neshaapuri, the grave-digger was a very pious and virtuous elderly person, he states that I dug a grave which opened into another grave.

فَنَظَرْتُ فِيهِ فَإِذَا أَنَا بِشَابٍ حَسَنٍ
الْوَجْهَ حَسَنَ الشَّيْبِ طَيِّبَ الرَّيْحِ
جَالِسًا مَرَبَّعًا فِي حُجْرَةٍ كِتَابٌ مَكْتُوبٌ
بِخُصْرَةٍ أَحْسَنَ مَا رَأَيْتُ مِنَ الْخُطُوطِ وَ
هُوَ يَقْرَأُ الْقُرْآنَ فَنَظَرُ الشَّابِّ إِلَيَّ فَقَالَ
أَقَامَتِ الْقِيَامَةُ؟ قُلْتُ لَا فَقَالَ أَعِدِ
الْمِدْرَةَ إِلَى مَوْضِعِهَا فَأَعِدْتُهَا إِلَى
مَوْضِعِهَا (شرح الصدور ص ٨٠)

As I looked into it, then suddenly I saw that a good looking, well dressed fragrant young man is sitting by folding legs and he has a book in his lap, written with green ink in very beautiful calligraphy and he is reading the Qur'aan. So, that young person looked at me and said, has the Day of Judgement been established? I said no! He said, place the brick back in its place and close it. Thus; I placed it in its place and closed it.

(Sharhus Sudoor, pg.80)

Imaam Yaafi'ee Makki (Allaah be pleased with him) says,

وَمِنَ الْمَشْهُورِ أَنَّ الْفَقِيهَ الْكَبِيرَ الْوَلِيَّ
السَّهَيْرَ أَحْمَدَ بْنَ مُوسَى بْنِ عَجِيلٍ
سَبَعَهُ بَعْضُ الْفُقَهَاءِ الصَّالِحِينَ مِنْ
قِرَاءَتِهِ يَقْرَأُ سُورَةَ النُّورِ فِي قَبْرِهٖ
(شرح الصدور ص ٨٤)

And this is amidst a famous things that some pious legendary jurists had heard the legendary jurist and Friend of Allaah, Shaheer Ahmad Bin Moosaa Bin Ajeel reciting chapter Noor in his grave.

(Sharhus Sudoor pg.87)

Hazrat Abu Huraierah (Allaah be pleased with him) narrated that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stood near the martyrs of the holywar of Uhud and said:

أَشْهَدُ أَنَّكُمْ أَحْيَاءُ عِنْدَ اللَّهِ وَرُؤُوسُهُمْ
وَسَلْبُهُمْ عَلَيْكُمْ فَوَالَّذِي نَفْسِي بِيَدِهِ لَا
يُسَلِّمُ عَلَيْهِمْ أَحَدٌ إِلَّا رَدُّوا عَلَيْهِ إِلَى يَوْمِ
الْقِيَامَةِ

I give witness, that certainly you are alive near Allaah. (Then told the people) and you may visit them and send Salaam [salutations] upon them. I take pledge by Allaah in Whose Divine Control is my life, that whoever will say salutations to them until the Day of Judgement, they will reply to them.

(حاكم: ٢٩٤٤، بیہقی، ج ٣، ص ٢٨٢، شرح
الصدور، ص ٨٢، کنز العمال: ٢٩٨٩٢، سبل
الہدی، ج ٢، ص ٢٥٣)

(Haakim: 2977, Baiehaqee, vol-3, pg.284, Sharhus Sudoor, pg.84, Kanzul Ummaal: 29892, Subulal Huda, vol-4, pg.253)

Therefore; many pious men have heard the pronounced reply of *salaam* from the Martyrs of Uhud, especially from Saiyyidush Shuhadaa [the Chief of the Martyrs] Hazrat Hamzah (*Allaah be pleased with him*).

Ameerul Mu'mineen [The Caliph of the Muslims] Hazrat Umar-e-Faarooq (*Allaah be pleased with him*) passed through *Jannat-ul-Baqee* [the sacred graveyard of Madinah] and said,

اَسْلَامٌ عَلَيْكُمْ يَا اَهْلَ الْقُبُورِ اَخْبَارُ مَا
عِنْدَنَا اَنَّ نِسَاءَكُمْ قَدْ تَزَوَّجْنَ وَ
دِيَارُكُمْ قَدْ سَكَنْتْ وَ اَمْوَالُكُمْ قَدْ
فُرِّقَتْ فَاجَابَهُ هَاتِفٌ يَا عُمَرُ بَنَ
الْخَطَّابِ اَخْبَارُ مَا عِنْدَنَا اِنَّ مَا
قَدِمْنَاهُ فَقَدْ وَجَدْنَاهُ وَمَا اَنْفَقْنَاهُ
فَقَدْ رَحَحْنَاهُ وَمَا خَلَفْنَاهُ فَقَدْ خَسَرْنَاهُ
(شرح الصدور ص ٨٤، كنز العمال: ٢٢٩٤٤)

O the people of the grave, salutations on you. We have this news that your women have done *Nikaah* [married]. Other people have inhabited your homes and your wealth is distributed. Then, one of them replied to him, O Umar Bin Khattaab, we have this news that whatever we had sent ahead we have attained it, and what we have spent we have been benefitted due to it and whatever we had left behind we have received its loss.

(*Sharhus Sudoor*, pg.87, *Kanzul Ummaal*: 42977)

A similar narration has also been quoted by Ameer-ul Mu'mineen Hazrat Alea (*Allaah has blessed his face*).

(*Sharhus Sudoor* pg.87)

Hazrat Yahyaa Bin Abee Aiyyuub Al-Khuzaa'ee (*Allaah be pleased with him*) narrated that during the reign of Ameerul Mu'mineen [the Caliph of the true Muslims] Hazrat Umar-e-Faarooq (*Allaah be pleased with him*) there was a pious and noble young man. The Caliph of the Mu'mineen liked him alot. His father was elderly. So, when he would return after disengaging from the *Salaah* of 'Ishaa towards his father, on his way there lived a woman, who was obsessed by him. Hence; she would stand at her door, during the time of his passing and would see him. One night, that woman started enticing this young man. To such an extent,

that this young man got seduced by her and entered her house. Thus, all of a sudden he remembered Allaah, and he became disgusted from this evil, and this verse started on his tongue, *إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَافٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ* (Al Qur'aan, chapter Al A'raaf, verse 201)* and such Fear of Allaah overshadowed him that he fainted and fell down. The mentioned woman called one of her maids and both of them picked up the young man and placed him at his door. When he did not return to his father, then his father went out to search for him. The moment his father saw thus he found him lying unconscious at the door. He called some of his relatives and they picked up this young man and brought him into the house. When he felt better, then the father asked the son, my son, what happened to you? The son told the father, it's alright. The father said, for Allaah's sake tell me. Thus; the son told the father the incident. The father asked, son, which verse did you read? As the son again recited that same verse, so he again felt the Fear of Almighty Allaah, and again he became unconscious and fell down. The father shook him, but he had died. The relatives shrouded and buried him during the same night. When it was morning this news reached Hazrat Umar-e-Farooq (Allaah be pleased with him). He came to the father of this young man and gave condolences and said, why you did not call me? The father replied, O Ameer-ul Mu'mineen, did not bother you due to night. He said, alright take me to his grave.

فَأَتَى عُمَرُ وَمَنْ مَّعَهُ الْقَبْرَ فَقَالَ عُمَرُ يَا
فُلَانُ وَلَيْسَ خَافَ مَقَامَ رَبِّهِ جَنَّتِنِ
فَأَجَابَهُ الْفَتَى مِنْ دَاخِلِ الْقَبْرِ يَا عُمَرُ
قَدْ أَعْطَانِيهِمَا رَبِّي فِي الْجَنَّةِ مَرَّتَيْنِ
(كنز العمال: ٣٣٣، شرح الصدور، ص ٨٨)

Thus; Hazrat Umar and his companions came to his grave, and Hazrat Umar said, O you [he took his name] “وليس خاف مقام ربه جنتان” (Al-Qur'aan, chapter Ar Rahmaan, verse 46) [And for him who fears to stand before his Rabb, there are two gardens [in Paradise....]. Hence, this young man replied from inside the grave, O Umar, my Rabb [Almighty Allaah] has granted me two gardens

*Meaning, “Surely, those who fear Allaah when the temptation of the devil touches them, they begin (Allaah's) remembrance. At the same time, their eyes are opened.

(Al Qur'aan, chapter Al A'raaf, verse 201)

of Paradise.

(Sharhus Sudoor, pg.88, Kanzul Ummaal: 4634)

Imaam Qushaierree (*Allaah be pleased with him*) has narrated from a pious person who was a shroud stealer in the past. He says:

A woman died hence the people offered her funeral prayers, this shroud stealer also read and even stayed with them at the time of burial, so that he can identify the grave. When the silence of the night approached, then he dug the grave of this woman. So, this woman said from inside the grave,

سُبْحَانَ اللَّهِ رَجُلٌ مَغْفُورٌ يَأْخُذُ كَفَنَ
مَغْفُورَةٍ قَالَتْ قُلْتُ هَبْ إِنَّهُ غَفَرَ لَكَ
فَأَنَا مَغْفُورٌ فَقَالَتْ إِنَّ اللَّهَ غَفَرَ لِي
وَلِحَيِّيعٍ مِّنْ صَلَّى عَلَيَّ وَ أَنْتَ قَدْ
صَلَّيْتَ عَلَيَّ فَتَرَكَهَا وَرَدَّ التُّرَابَ ثُمَّ
تَابَ وَحَسَنَتْ تَوْبَتُهُ
(شرح الصدور، ص ٨٦، الرسالة القشيرية، ج ٢،
ص ٥٥٦)

Subhaanal Laah, a forgiven man takes the shroud of a forgiven woman. The man said, I accept that you have been forgiven by Allaah but how have I been forgiven! Therefore; this woman replied, undoubtedly Almighty Allaah has forgiven me and all those people who read my funeral prayers. And certainly, you have also read my [funeral] Salaah. Thus; he left it and levelled the sand. Then he repented, and his repentance was done very well.

(Sharhus Sudoor, pg.86, Ar Risaalat-ul Qushaieriyah vol-2, pg.556)

Imaam Abdul Laah Yaafi'ee (*Allaah have mercy on him*) narrates from a pious man that,

إِنَّهُ كَانَ يَأْتِي قَبْرَ وَالِدِهِ فِي بَعْضِ
الْأَوْقَاتِ وَيَتَحَدَّثُ مَعَهُ
(شرح الصدور، ص ٨٤)

During some times, he would come to visit his father's grave, and would talk to him.

(Sharhus Sudoor, pg.87)

Hazrat Sulaiemaan Bin Yasaar Al-Hazrami (*Allaah have mercy on him*) narrates that one day some riders were passing through a graveyard

so suddenly they heard some speaker say from a grave:

يَا أَيُّهَا الرُّكْبُ سِيرُوا مِنْ قَبْلِ أَنْ لَا تَسِيرُوا
 فَهَذِهِ الدَّارُ حَقًّا فِيهَا إِلَيْنَا الْبَصِيرُ
 كَمْ مُنْعَمٌ فِي نَعِيمٍ وَ تَسْدِيبُهُ الدُّهُورُ
 وَإِحْرُ فِي عَذَابٍ لَيْسَ ذَاكَ الْبَصِيرُ
 فَكَيْمَا كُنْتُمْ كُنَّا فَغَيَّرْنَا رَيْبُ الْمُنُونِ وَ سَوْفَ كَيْمَا كُنَّا تَكُونُونَ
 (شرح الصدور، ص ۹۱)

O riders, move before this, that you would not be able to walk

This home is *Haqq* [Truth] in which you have to also return like us

How many blessed ones were in rewards, but the misfortunes of
 time have by force seized all those blessings from them

And in the end they are in torment, how bad is this end
 sometimes, we were also like you

But the catastrophes of time has changed us and soon you will
 also be like us

(Sharhus Sudoor, pg.91)

Hazrat Shaah Waliyyul Laah Muhaddis Dehlvi (*Allaah have mercy on him*) says that, my respected father Hazrat Shaah Abdur Raheem (*Allaah have mercy on him*) says, I went to the sacred shrine of Hazrat Khawaajah Qutb-ud-Deen Bakhtiyaar Kaaki (*May Allaah purifies his grave*) for visitation. By thinking, I am sinful and not worthy of this and my body would pollute this sacred place, [I] kept standing at a distance.

در آن محل روح ایشان ظاهر شد فرمودند پیشتر
 بیادوسه قدم پیشتر رفتم و در آن وقت دیدم
 که چهار فرشته تختی از آسمان نزدیک قبر

At that moment, his sacred soul
 appeared and said, come forward.
 I stepped two, three steps forward.
 Suddenly, I saw that four angels
 brought a *Takht* [throne] from the

ایشان فرود آوردند معلوم شد کہ برائ تخت
خواجہ نقشبند بودند ہر دو شیخ با ہم راز ہا
در میان آوردند کہ مسوع نگشت بعد ازاں
تخت را فرشتگان برداشتہ بردند خواجہ قطب
الدین بمن متوجہ شدند کہ پیشتر بیا دوسہ
قدم دیگر پیش رفتم وہم چنین می گفتند و
قدری می رفتم تا آنکہ نہایت قرب متحقق
شد آن فرمودند چرمی گوید در حق شعر؟ گفتم
کَلَامٌ حَسَنٌ حَسَنٌ وَ قَبِيحٌ قَبِيحٌ!
فرمودند بَارکَ اللہ۔ چرمی گوید در حق
صوت حسن؟ گفتم ذَلِكْ فَضْلُ اللّٰهِ يُؤْتِيهِ
مَنْ يَشَاءُ گفتند بَارکَ اللہ۔ چون ہر دو
جمع شوند در آن چرمی گوید؟ گفتم نُوْرٌ عَلٰی
نُوْرٍ يَهْدِي اللّٰهُ لِنُورٍ مَنْ يَشَاءُ!
فرمودند بَارکَ اللہ۔ آنچہ ما میگردیم پیش
ازیں نبودہ است شما ہم گاہ گاہ یکدو بیتے
می شنیدہ باشید؟ گفتم در حضور خواجہ نقشبند
حضرت ایں چرا نفرمودہ اند کیے ازیں دو
لفظ فرمودند ادب نبود یا مصلحت نبود

(انفاس العارفين، ص ۴۴)

sky near his grave. It was found out that Hazrat Khawaaajah Bahaa-ud-Deen Naqshband was on this *Takht*. Both the *Shaiekhhaan* [Guides] kept discussing private matters with each other which were not heard. Then the *Takht* was lifted by the Angels and taken away. Again, Khawaaajah Qutb-ud-Deen turned his attention towards me and said, come forward. I took two or three more steps forward. He kept saying like this and I kept moving forward little at a time, until I became very close to him. At that time, he said, what do you say about the poetic verse? I said, that verse is a composition of words, which is good, it is good and which is bad it is bad. He [Khawaaajah] said, may Allaah give you blessings, what you say about a good voice? I replied, this is a Graciousness of Allaah, He bestows it to whomever He wants. He [Khawaaajah] said, **بَارکَ اللّٰهُ!** [May Allaah give you blessings]. Where these two things combine meaning the poetic verse would also be good and the voice would also be good, then what do you say? I replied, *Noorun Alaa Noor* [Luminance upon luminance] this is excellence upon Excellence, to whomever Allaah wants He bestows. **بَارکَ اللّٰهُ!** He [Khawaaajah] said, May Allaah give you blessings, this whatever we do [listening to good poetry with a good voice], it was not before this. You should also, sometimes, listen to

one, two verses? I humbly said, why you respected Hazrat, did not say this thing, in the presence of Hazrat Khawaajah-e-Naqshband? He said, one thing amid these two things, either it was not respectful or it was not appropriate.

(An faasul Aarifeen pg.44)

می فرمودند دیگر بار بزیارت مرقد منور
ایشان رفتم روح ایشان ظاہر شد فرمودند ترا
پسرے پیدا خواهد شد اورا قطب الدین
احمد نام کن چوں زوجہ بسن ایاس رسیده
بود گمان کردم کہ مراد پسر پرست بریں
خطرہ مشرف شدند فرمودند ایں مراد من
نیست ایں پسر از صلب تو خواهد بود بعد از
زمانے داعیہ تزوج دیگر پیدا شد و کاتب
الحروف فقیر ولی اللہ متولد گشتہ در اول ایں
واقعہ فراموش کردند بولی اللہ مسمی کردند و
بعد از مدتے بیاد آمد نام دیگر قطب الدین
احمد مقرر کردند (انفاس العارفين، ص ۴۴،
۴۵، مطبوعہ مجتبیٰ، دہلی)

Hazrat [Shaah Abdur Raheem] says, that on one occasion I went to the sacred shrine of Hazrat Khawaajah Qutb-ud-Deen Bakhtiyaar Kaaki for his visitation. His soul appeared and said, a son will be borne to you, keep his name Qutb-ud-Deen Ahmad. Since my wife had reached old age so I thought it meant grandson, the son of my son. He found out about this thought and said, I do not mean this, rather that son will be from your body. After a long time, he [Shaah Abdur Raheem] did *Nikaah* with a second wife, so this writer of these words *Faqeer* [humble bondman] Waliyyul Laah was borne. In the beginning, I did not remember this incident, so kept the name Waliyyul Laah, then remembered it after sometimes, thus kept the other name Qutb-ud-Deen Ahmad.

(Anfaasul Aarifeen pgs.44, 45 printed Mujtabaa'ee, Delhi)

The same Waliyyul Laah Saahib says, that the respected father narrates, while coming back from the *Dars* [lecture] of Mirzaa Muhammad Zaahid in Akbar Aabaad [new name Agra], on a long

lane I was reading these verses of Hazrat Shaiekh Sa'adi (*Allaah have mercy on him*) with great passion and devotion,

جز یاد دوست هر چه کنی عمر ضائع است جز سر عشق هر چه بخوانی بطلالت است
 سعدی بشو لوح دل از نقش غیر حق علمے که ره بحق نماید جهالت است
Juz Yaad-e-Doust Har Cheh Kunee Umr Zaa'e ast
Juz Sirr-e-Ishq Har Cheh Bakhawaani Bataalatast
Sa'adi Bushou Lauh-e-Dil Az Naqsh-e-Ghaier-e-Haqq
*Ilmay Keh Rah Bahaqq Nanumaayad Jihaalatast**

The forth line was forgotten from my mind. For this reason, a certain uneasiness and discomfort developed within me then,

ناگاہ مردے دو موی فقیر وضع بلج روئے
 از جانب یمین من برآمد و گفت
 علمے که ره بحق نماید جهالت است
 گفتم جَزَاكَ اللهُ خَيْرُ الْجَزَاءِ چه قدر قلق و
 اضطراب از دل من زائل نمودے آنگاه دو
 دسته تنبول را بر آورده پیش آں عزیز بردم
 تبسم کرد و گفت ایں اجر یاد دہانیدن است
 گفتم نہ ولیکن شکرانہ است! گفتم من نمی
 خورم..... گفت مرا زودی باید رفت گفتم من
 ہم ہشتاب میروم گفت شتاب ترمی خواہم
 پس قدم برداشت و آخر کو چه نہاد و اُستم کہ

Suddenly, a man having *Faqeeri* [saintly] style, extremely handsome, having long hair hanging till the shoulders, appeared from my right side, and as he came he told me the fourth line which I had forgotten *Ilmay Keh Rah Bahaqq Nanumaayad Jihaalatast* [That knowledge which does not show the path of truth is full of ignorance]. I said, may Allaah give you reward with the best rewards. And whatever uneasiness and discomfort I had in my heart on forgetting this line it dispelled. I immediately presented two leaves of *Paan* [beetle leaves]. He smiled and said this is the reward for reminding the line? I said no, rather this is a gift for thankfulness.

* Whatever you have done besides remembering the friend you have wasted your life. Whatever you have read beside the secrets of love it is falsehood. O Sa'adi, remove the signs of falsehood from the slate of your heart. That knowledge which does not show the path of truth it is full of ignorance.

روح مجسم است ندا کردم کہ برنام خود ہم
اطلاع دہیتا فاتحہ میخواندہ باشم گفت
سعدی ہمیں فقیر است
(انفاس العارفین، ص ۵۴، مطبع مجتہائی، دہلی)

He said, I will not eat. Then he said, I have to go quickly. I said, I am also in a hurry. He said, I want to go even more quickly. Hence; as he picked up the step, he placed it in the end of the lane. I understood that this is the soul of some pious person which has come in physical form. I called out, while going tell me your name so that I would read *Faatihah* [for forwarding rewards]. He said, that Sa'adi, *Faqeer* [devoted humble person] it is only me [whose verses he was reading].

(*Anfaasul Aarifeen* pg.45, printed by *Mujtabaa'ee, Delhi*)

Several incidents like this are present and written in the authentic and famous books by which the talking of the pious people of the grave, their recitation of the Holy Qur'aan, reading Salaah, doing *Tassaruf* [using the power of Sway] etc., is proven.*

*See my researched book on this topic compiled by the quotations taken from the books of the scholars of Deoband "*Mazaraat Wa Tabarukaat Aur Unn Kay Fuyoozaat*."

Sacred Mouth

(Dahan Mubaarak)

دہن مبارک

وہ دہن جس کی ہر بات وحی خدا
چشمہ علم و حکمت پہ لاکھوں سلام

**Woh Dahan Jis Kee Har Baat Wahy-e-Khudaa
Chashmah-e-Ilm o Hikmat Peh Laakhoñ Salaam**

That sanctified mouth whose every word is a revelation from Allaah
Multitudinous salutations be on that source of knowledge and
wisdom

جس کے پانی سے شاداب جان و جنان
اس دہن کی تراوٹ پہ لاکھوں سلام

**Jis Kay Paani Say Shaadaab Jaan o Jinaañ
Uss Dahan Kee Taraawat Peh Laakhoñ Salaam**

By the water of which, the spirits and Paradise freshens
Multitudinous salutations be on the moistness of that blessed
mouth

جس سے کھارے کنویں شیرہ جاں بنے
اس زلال حلاوت پہ لاکھوں سلام

**Jis Say Khaaray Kuñwayñ Sheerah-e-Jaañ Banay
Uss Zulaal-e-Halaawat Peh Laakhoñ Salaam**

(A'laa Hazrat)

By which the bitterly salty wells became sweet syrup of life
Multitudinous salutations be on that sacred cold and sweet liquid

The revered mouth of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was wide, the blessed cheeks were even, he was the most resonant and euphony [pleasant sounding]. Besides having melodic voice he had such powerful pitch that to the stretch his voice would spread no one else's voice would reach that extent. Especially during speeches his voice would reach, even the veiled women in the houses. And amidst the gathering of thousands of people, the way his sacred voice was heard by that man who was in the fore front, the same way that person could also hear who would be behind everyone.

وہ بجلی کا کڑکا تھا یا صوت ہادی عرب کی زمین جس نے ساری ہلا دی

**Woh Bijlee Kaa Karkaa Thhaa Yaa Saut-e-Haadi
Arab Ki Zameen Jis Nay Saari Hilaa De**

That was a thunder of lightening or a roaring [deeply vibrant]
voice of Guide

Which revolutionarily shook the whole land of Arab

جس میں نہریں ہیں شیر و شکر کی رواں اس گلے کی نصارت پہ لاکھوں سلام

**Jis Mayñ Nehrayñ Hayñ Sheer o Shakar Kee Rawaañ
Uss Galay Kee Nuzaarat Peh Laakhoñ Salaam**

In which there are flowing rivers of milk and honey
Multitudinous salutations be on the strong thriving [flourishing] of
that throat

The sacred mouth of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was such a mouth, by which not even a word would come out which was based on self-desire, rather whatever he would say, it was the revelation of Allaah and it would be according to His [Allaah's] Order. Therefore; Allaah says:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۖ إِنْ هُوَ إِلَّا
وَحْيٌ يُؤْتَىٰ ۖ (النجم)

And he [*Sallal Laahu 'Alaiehi Wa Sallam*]
does not speak of his own desire.

(3) It is only through the revelations
that are sent to him. (4)

(*Al-Qur'aan, chapter An-Najm, verses 3, 4*)

Hazrat Abu Huraierah (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

مَا أَخْبَرْتُكُمْ إِنَّهُ مِنْ عِنْدِ اللَّهِ فَهُوَ الَّذِي
لَا شَكَّ فِيهِ (درمنثور، ج ۶، ص ۱۲۲)

Whatever information I give you it is without any doubt from Allaah and there is no doubt and suspicion in it.

(Durr-e-Mansuur, vol-6, pg. 122)

It is further narrated from him that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

لَا أَقُولُ إِلَّا حَقًّا قَالَ بَعْضُ أَصْحَابِهِ
فَإِنَّكَ تَدْعِبُنَا يَا رَسُولَ اللَّهِ قَالَ إِنْ لَا
أَقُولُ إِلَّا حَقًّا (درمنثور، ج ۶، ص ۱۲۲)

I did not say anything except Haqq (The Truth). On this, few Companions had said, Yaa Rasoolal Laah, sometimes you also make humour with us. He said, even at that time nothing comes out of my mouth beside Haqq [The Truth].

(Durr-e-Mansuur, vol-6, pg. 122)

Hazrat Abdul Laah Bin Amar (Allaah be pleased with him) said, that whatever I would hear from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) I would write it. The Quraiesh stopped me, that everything should not be written. Because of the natural tendencies of human nature, it is possible, that in the condition of rage and anger any such thing can come out which would not be worth writing.

Hazrat Abdul Laah (Allaah be pleased with him) says:

فَأَمْسَكْتُ عَنِ الْكِتَابِ فَذَكَرْتُ ذَلِكَ
إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَوْمَأَ
إِصْبَعَهُ إِلَيَّ فِيهِ فَقَالَ اكْتُبْ قَوْلَ الَّذِي
نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا حَقٌّ (ابو داود، كتاب العلم: ۳۶۳۶)

Thus, I stopped from writing and I mentioned this in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, that certainly write, and pointed out towards his mouth with the finger and said, Allaah's oath in whose Divine Power is my life, from this mouth in every condition nothing comes out except the Haqq (Truth).

(Aboo Daawood Kitaabul Ilm: 3646)

وہ دہن جس کی ہر بات وحی خدا چشمہ علم و حکمت پہ لاکھوں سلام

**Woh Dahan Jis Kee Har Baat Wahy-e-Khudaa
Chashmah-e-Ilm o Hikmat Peh Laakhoñ Salaam**

That sanctified mouth who's every word is a
revelation from Allaah

Multitudinous salutations be on the source of
knowledge and wisdom

Hazrat Umaieraah Binte Mas'ood Ansaariyah (*Allaah be pleased with her*) narrates, that I along with my five sisters respectfully came in the presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَوَجَدْتُهُ يَأْكُلُ قَدِيدًا فَبَضَخَ لَهُنَّ
قَدِيدَةً ثُمَّ نَاوَلَهُنَّ الْقَدِيدَ فَبَضَعَتْهَا
كُلُّ وَاحِدَةٍ قِطْعَةً قِطْعَةً فَلَقَيْنَ اللَّهَ وَمَا
وُجِدَ إِلَّا قَوَاهِينٌ خُلُوفٌ

(طبرانی: ۸۵۲، خصائص، ج ۱، ص ۶۲، زرقانی
علی المواہب، ج ۴، ص ۹۷، سبل الہدی، ج ۲،
ص ۳۱)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was eating Qadeed (dried meat) at that time. He chewed a piece of Qadeed made it soft and gave it to them, so they ate little by little, by dividing amidst each other. (Due to the blessing of Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) sacred mouth) until the time of death bad smell did not come out of their mouth it remained fragrant.

(Tibraani: 852, Khasaais-e-Kubraa, vol-1, pg.62, Zarqaani Alal Mawaahib, vol-4, pg. 97, Subulal Hudaa, vol-2, pg.31)

Hazrat Haarisah Bin Suraaqah (*Allaah be pleased with him*) was martyred in the Holy war of Badr. Thus; when the news of his martyrdom reached Madinah Munawwarah to his mother and sister, they were deeply saddened. So, after Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) returned from Badr, the mother of Haarisah came in his respected presence and said, if my son is in Paradise then it is a moment of happiness, no need to cry, if he is in hell then I will scream and cry loudly. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, Allaah's oath! Your son Haarisah is in

Jannat-ul-Firdaus [highest station in Paradise]. (*Ibne Abee Shaiebah: 36713, Kanzul Ummaal: 30024*) She said, now I will never cry. At that time, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked for a bowl of water. Then he washed his sacred hands in it and gargled [took some water in his mouth, rinsed it and returned it back] in it [bowl] and made Haarisah's mother and sister drink this water also and said that sprinkle some water from it on to your front collar, both of them did this and went to their homes. The narrators says, that after this in the whole of Madinah, no other woman was seen to be more happy and hearty than them.

(*Shamsut Tawaareekh, Maqaasidul Islaam, pg.255, Madaarijun Nubuwwat, vol-2, pg.100, Subulal Huda, vol-4, pg.89*)

Happiness and sorrow are not in the control of a human. When the causes for happiness and sorrow are present then feeling happy or sad is inevitable. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) saw that this mother is a deeply distressed, due to separation from her son which might harm her heart, so for her delight he used his saliva of sacred mouth, which had this effect that instead of grief, such happiness and delightfulness was instigated in her heart that no one was ever seen more happier than her in sacred Madinah.

جلتی جانیں بجھاتے یہ ہیں روتی آنکھیں ہناتے یہ ہیں

***Jaltee Jaanayñ Bhujhaatay Yeh Hayñ
Routee Aan khayñ Hañsaatay Yeh Hayñ***

(A'laa Hazrat)

He is the one who extinguish burning souls
He is the one who delights the crying eyes

Hazrat Abu Umaamah (*Allaah be pleased with him*) narrates that there was a shameless and abusive woman in Madinah Munawwarah. Once she,

فَمَرَّتْ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ
يَأْكُلُ ثَرِيدًا فَطَلَبَتْ مِنْهُ فَنَآوَلَهَا مِنْ
بَيْنِ يَدَيْهِ فَقَالَتْ إِنَّمَا أُرِيدُ مِنَ الْإِذَى

passed by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), he was eating Sareed [Arabic food] at that time. She asked for some from it, the Holy Prophet (*Sallal Laahu 'Alaiehi*

فِي فَمِكَ فَنَّا وَلَهَا مَا فِي فَمِهِ وَلَمْ يَكُنْ
يَسْأَلُ شَيْئًا فَيَمْنَعُهُ فَلَمَّا اسْتَقَرَّ فِي
جَوْفِهَا أَلْقَى عَلَيْهَا مِنَ الْحَيَاءِ مَا لَمْ
تَكُنْ امْرَأَةً بِالْمَدِينَةِ أَشَدَّ حَيَاءً مِنْهَا
(شفا شريف، ج ۱، ص ۲۱۴، طبرانی: ۷۸۱۲،
خصائص کبری، ج ۱، ص ۶۲، زرقانی علی
المواهب، ج ۳، ص ۹۷، سبل الہدی، ج ۱۰،
ص ۲۶)

Wa Sallam) gave her some from it, which was kept in front of him. She said, I do not want this rather than that which is in your mouth. He took out that which was in his sacred mouth and gave it to her. Because he would never say no to any demander. She ate it. When that bite reached her stomach, such modesty overcame on to her that she was more modest than all the women in modesty.

(Shifaa Shareef, vol-1, pg.214, Tibraani: 7812, Khasaais-e-Kubraa, vol-1, pg.62, Zarqaani Alal Mawaahib, vol-4, pg.97, Subulal, Hudaa, vol-10, pg.26)

Hazrat Usaamah Bin Zaid (Allaah be pleased with him) narrates, that we were going with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for Hajj. When we reached in Batan Rauhaa [place] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw a woman who was coming towards him. He stopped his carrier [animal on which he was riding]. She came forward and said, Yaa Rasoolal Laah [O Prophet of Allaah Sallal Laahu 'Alaieka Wa Sallam] this is my child, since the day he is born till today he has not regained consciousness. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) held that child and spitted in his mouth.

وَقَالَ اخْرُجْ يَا عَدُوَّ اللَّهِ فَإِنِّي رَسُولُ اللَّهِ
ثُمَّ نَاوَلَهَا إِيَّاهُ وَقَالَ خُذِيهِ فَلَا بَأْسَ
عَلَيْهِ قَالَ أَسَامَةُ فَلَمَّا قَضَى رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّةَ انْصَرَفَ
حَتَّى إِذَا نَزَلَ بِبَطْنِ الرُّوحَاءِ أَتَتْهُ تِلْكَ
النِّسَاءُ بِشَاةٍ قَدْ شَوَّهَتْهَا ثُمَّ قَالَ نَاوِلْنِي
ذِرَاعًا فَتَنَاوَلَتْهُ ثُمَّ قَالَ نَاوِلْنِي ذِرَاعًا

And said, come out, O enemy of Allaah, certainly, I am the Prophet of Allaah. Then he gave the child in the custody of this woman and said, now there is no effect [of evil] on him. Hazrat Usaamah says, when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) returned after performing Hajj and reached that same place, this same woman came with a grilled goat. The Holy Prophet (Sallal Laahu

فَنَآوِئْتُهُ ثُمَّ قَالَ نَآوِئْنِي ذِرَاعًا قُلْتُ يَا
رَسُولَ اللَّهِ إِنَّمَا هُمَا ذِرَاعَانِ وَقَدْ
نَآوِئْتُكَ فَقَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ
سَكَنْتُ مَا زِلْتُ تُنَآوِئْنِي ذِرَاعًا مَا
قُلْتُ لَكَ وَنَآوِئْنِي ذِرَاعًا
(ابو يعلى، بیهقی، ج ۶، ص ۲۵، خصائص کبری،
ج ۲، ص ۳۶، کنز العمال: ۳۱۸۱۶)

'Alaiehi Wa Sallam) said give me its Dast [shoulder], I gave it to him. He again said, give me its dast and I gave again. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) again said, give me its dast [shoulder]. I said, Yaa Rasoolal Laah, (Sallal Laahu 'Alaieka Wa Sallam) goats only have two dast [shoulders], which I have given you. Oath of that Being, in Whose Custody is my life [Allaah], if you would have kept quiet, then until the time I would have asked, you would have kept giving.

(Aboo Ya'alaa, Baiehaqee, vol-6, pg.25, Khasaais-e-Kubraa, vol-2, pg.36, Kanzul Ummaal:31816)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was very fond of the meat of dast [the shoulder], therefore; his blessed companions would often present only the meat of shoulders. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would repeatedly ask for it. When the demand of third front-shoulder would come, then in human urge and as a habit, the companions would also say like this, the animal has only two shoulders. But the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) use to say to them, if you would have decided to give, then as many times I would have desired, you would have kept giving.

(Ahmad:5089, Daarami:45, Mishkaat Shareef:327)

Similarly, the third time the meat of the goat was also demanded from Hazrat Usaamah and he in astonishment said, there are only two dast [front shoulders], and I have given them to you. The evident meaning of this is, either the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has forgotten or he does not know that the animal does not have more than two front shoulders.

Now here special attention is needed, this statement is not an ordinary statement. Rather, this is the statement of Mukhbir-e-

Saadiq [The Informer of the Truth] [the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*]. He is giving the news of this action, if you have decided to also give *dast* [the front-shoulder] for the third time, then you would have certainly given. And then he also confirms this news with oath. It is not possible that any news of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would be *Ma'aazal Laah* [I seek Allaah's protection] wrong. In any case, this thing is astonishing that the third *dast* [shoulder] which is certainly deprived [not available], if it would have existed then how would it happen?

The obvious reasons of creation is absolutely non-existent. And then from the one, whom he is asking, he does not have this ability and power that he would create and give it but would have certainly given. It is learnt, that only the thought of *Saiyyid-ul Mursaleen* [The Chief of all the Prophets], *Mahboob-e-Rabul Aalaameen* [The Beloved of the Creator of the Entire Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is enough for its creation. Here he would have thought. There Almighty Allaah would have created it, like in the Paradise only the thought of a thing would be enough for its creation *كَمَا قَالَ اللَّهُ تَعَالَى Kamaa Qaalal Laahu Ta'aalaa* [As Allaah says].

وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ (حم السجده) And for you therein is that which you yourself desire, and you shall get therein that which you may ask for. (Holy Qur'aan, chapter Haameem, verse.31)

From here respected *Auliyaa* [the Friends of Allaah] have included this thing, in *Sulook* [the spiritual path] that whatever *Murhsid-e-Kaamil* [the True Guide] say or do, act upon it without any argument and if you are unable to do it then at least it is necessary to show willingness on it.

بے سجادہ رنگیں کن گرت پیر مغاں گوید کہ سالک بے خبر نبود ز راه و رسم منزلہا
Bamai Sujjaadah Rañgeen Kun Garat
Peer-e-Mughaañ Guyad
Keh Saalik Bay Khabar Nabuwad Ze raah-o-Rasm-e-
Manzilhaa

If your Guide tells you to dye your prayer mat with wine then do it
 Since the guide is not unaware of the way and the customs of the
 destinations

Because whatever Real Guide orders, it will not be without reasoning
 and wisdom and until this is not the belief, then there will not be
 any benefit from the Real Guide. See; the Holy Prophet (Sallal Laahu
 'Alaiehi Wa Sallam) desired for an impossible thing, and when he did not
 fulfill it, then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) expressed
 defect in his belief. Hence; *Shahinshaah-e-Aarif* [the Emperor of
 the Saintly people] Maulana Ruum (*Allaah have mercy on him*) says:

پیر را بگریز کہ بے پیرایں سفر ہست بس پر آفت و خوف و خطر
Peer Raa Bu Guzeeñ Keh Bay Peer Ileeñ Safar
Hast Bas Pur Aafat o Khauf o Khatar

Acquire the intercession of the Guide because without the
 Murshid [guide] the spiritual journey [Sulook] and spiritual doctrine
 [Tareeqat] is on evil, ego and big devastation of Satan [Shaietaan]
 and on fear and danger

چون گرفت پی رہن تسلیم شو ہم چو موسیٰ زیر حکم خضر رو
Chuun Giraftee Peerheen Tasleem Shau
Ham Chuu Muusaa Zeer-e-Hukm-e-Khizr Rau

When you become the disciple of some perfect Guide then, be
 aware, become acceptance from head to toe
 Like Moosaa follows the order of the Hazrat Khizr

صبر کن بر کار خضر اے بے نفاق تا گوید خضر رو ہذا فراق
Sabr Kun Bar Kaar-e-Khizr Ae Bay Nifaaq
Taa Naguyad Khizr-e-Rau Haazaa Firaaq

O honest, be patient and calm on the acts of the Khizr [Murshid]
 So he may not say like this, go yours and mine ways are separate

گرچہ کشتی بشکند تو دم مزن گرچہ طفلے راکشد تو ممکن
Gar Cheh Kahstee Ba Shiknad Tou Dam Mazan
Gar cheh Tilay Raa Kashad Tuu Mu Makun

Even though, if he breaks the boat, do not utter a word
 And if he kills any child then you should not be impatient

گر خضر در بحر کشتی را شکست صد درستی در شکست خضر هست

Gar Khizr Dar Bahr Kashtee Raa Shikast

Sadd Durustee Dar Shikast Khizr Hast

Because if Hazrat Khizr had broken the boat in the river then even
In his breaking also there were hundreds of hidden rectifications

دست اورا حق چودست خویش خواند تا ید الله فوق ایدیم براند

Dast-e-Uoo Raa Haqq Chuu Dast-e-Khweesh Khwaand

Taa Yadul Laahi Fauqa Aiedeehim Baraand

The reason is Almighty Allaah has termed their hand as His own
Hand, until the Orders of Allaah's Hand being on their, is enforced

But keep this thing in mind, this is about a real perfect Guide,
unworthy, especially today's some so-called saints do not have this
status.

Hazrat Baraa Bin Aazib (*Allaah be pleased with him*) narrates that on
the day of Hudaiebiyah, *Huzoor Pur Noor* [The Grand Prophet
Filled with Divine Light] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa
Sallam*) stationed at the well of Hudaiebiyah. There were fourteen
hundred [1400] sacred companions along with the Holy Prophet
(*Sallal Laahu 'Alaiehi Wa Sallam*). The troop of Islaam took out all
the water of the well of Hudaiebiyah. To the extend, that not a
drop of water was left in it.

فَبَدَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَاتَّأَهَا فَجَلَسَ عَلَى شَفِيرِهَا ثُمَّ دَعَا
بِإِنَاءٍ فَتَوَضَّأُ ثُمَّ مَضَضَ وَدَعَا ثُمَّ صَبَّهَ
فِيهَا ثُمَّ قَالَ دَعُوهَا سَاعَةً فَأَرْوُوا
أَنْفُسَهُمْ وَرَكَابَهُمْ حَتَّى ارْتَحَلُوا

(بخاری: ۴۱۵۱، مشکوٰۃ: ۵۸۸۳)

Thus, this news reached the Holy
Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*),
he came to this well and sat on the side
of the well, and asked for a utensil of
water. Then he did ablution, and took
some water from it in his mouth and
rinsed it in the well and supplicated,
and said, leave it for some time. Thus,
so much water gathered in this well
[they stayed nearly for twenty [20]

days in Hudaiebiyah] the army and their camels also kept thriving with it.

(Bukhaari:4151, Mishkaat:5883)

Hazrat Anas (*Allaah be pleased with him*) narrates, that once the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) went towards Qubaa [city area] and reached a well. By which the fields were watered. The condition of this well was such that everyday its water would finish within a short while and then it would remain dry the whole day.

فَمَضَى فِي الدَّلْوِ وَرَدَّهَا فِيهَا فَجَاشَتْ
بِالزَّوَاءِ (طبقات ابن سعد، ج ١، ص ٣٩١،
خصائص كبرى، ج ١، ص ٣١، سبل الهدى
والرشاد، ج ٩، ص ٢٠٦)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) rinsed the water from his sacred mouth in the bucket and poured that water into the well. Therefore; its state became such that the whole land of that place would flourish by it and there would be alot of harvest.

(Tabqaat Ibne Sa'ad, vol-1, pg.391,
Khasaais-e-Kubraa, vol-1, pg.41, Subulal
Hudaa War Rashaad, vol-9, pg.460)

It is proven by this *Hadees*, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) without the request of anyone, just by keeping in view common welfare of the people, increased the water of this well by the effect of the sacred saliva. Here it was not the aim to convince the opponents by showing a miracle. By this it is proven that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) manifested such actions for the assistance and the welfare of the creation.

Hazrat Imraan Bin Hasseen (*Allaah be pleased with him*) narrates, that we went on a journey with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). When the people became very thirsty, then in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) they complained about the thirst. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called *Shayr-e-Khudaa* [the Lion of Allaah] Hazrat Alee (*Allaah has blessed his face*) and one more person and said, that both of you go, there at that certain place, you will find a woman carrying two goatskins [big *Mashkizay*] riding on a camel, bring her to me. Both

the respected men went, and they found her and asked, from where have you brought the water? She said, at this time since yesterday, I started to move from there. They told her that the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) is calling you. She said, who the Prophet of Allaah? The same one who has introduced a new religion? They said, he is the true Prophet of Allaah and has brought *Haqq* [The Truth]. And they brought her along with them. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked for a utensil and took the water from those *Mashkizah* [water-bags of leather] and rinsed with it and again got it poured in those *Mashkizah* [water-bags of leather]. And announced amidst the people that come drink yourself and also water the animals. Therefore; the whole troop drank and watered. That woman kept standing and viewed everything.

Hazrat Imraan says, when the mouth of these *Mashkizah* [big water-bags of leather] were tied then Allaah's promise, is seemed they were more filled than before. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered to collect something for this woman. Therefore; dates, wheat flour, *Sattuu* [barley flour] and much more was collected for her.

فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ تَعْلَمِينَ وَاللَّهِ مَا زَمَرْنَا مِنْ
مَائِكَ شَيْئًا وَلَكِنَّ اللَّهَ عَزَّوَجَلَّ هُوَ
اسْتَفَانَا قَالَ فَأَتَتْ أَهْلَهَا وَقَدْ اخْتَبَسَتْ
عَنْهُمْ فَقَالُوا مَا حَبَسَكَ يَا فُلَانَةُ قَالَتْ
الْعَجَبُ لِقَعْنِي رَجُلَانِ وَذَهَبَانِ إِلَى هَذَا
الَّذِي يُقَالُ لَهُ الصَّابِيُّ فَفَعَلَ بِمَا لِي كَذَا
وَكَذَا الَّذِي قَدْ كَانَ فَوَ اللَّهُ إِنَّهُ لَا سِحْرَ
مِنْ بَيْنِ هَذِهِ وَهَذِهِ وَقَالَتْ بِأَصْبَعَيْهَا
الْوُسْطَى وَالسَّبَابَةَ فَرَفَعَتْهُمَا إِلَى

Thus; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to her, do you know Pledge by Allaah, we have not reduced any from your water and Almighty Allaah has also made us drink. The narrator says, that woman reached her tribe, so she gathered all of them. The people inquired, who had stopped you? She replied, a strange incident took place, two men took me to him who has introduced a new religion and said after explaining those incidents that took place there said, either between the earth and sky there is no bigger magician than him or he is indeed the true Prophet! After

السَّيِّئَاتِ تَغْنِي السَّيِّئَاتِ وَالْأَرْضَ أَوْ أَنَّ
لِرَسُولِ اللَّهِ حَقًّا قَالَ فَكَانَ الْمُسْلِمُونَ
بَعْدُ يُغَيِّثُونَ عَلَى مَا حَوْلَهَا مِنْ
النَّشْرِ كَيْنَ وَلَا يُصِيبُونَ الصَّمْرَ الَّذِي
هِيَ فِيهِ فَقَالَتْ يَوْمًا لِقَوْمِهَا مَا أَرَى أَنَّ
هَؤُلَاءِ الْقَوْمِ يَدْعُونَكُمْ عَمْدًا فَهَلْ لَكُمْ فِي
الْإِسْلَامِ فِطَاعُوهَا فَدَخَلُوا فِي الْإِسْلَامِ
(بخاری: ۳۴۴، مسلم: ۱۵۶۳، بیہقی، ج ۴، ص ۴۸،
خصائص کبریٰ، ج ۲، ص ۴۳، زرقانی،
ج ۵، ص ۱۶۵، سبل الہدیٰ، ۹، ج ۲۶۱)

this incident, the Muslim warriors kept subjugating and conquering the surrounding areas and its nearby tribes. But they would not go towards this tribe. One day this woman said to her tribe, I see that the Muslims leave you intentionally, do you consider it appropriate to become Muslims? The people obeyed her and that whole tribe converted to Islaam.

(Bukhaari: 344, Muslim: 1563, Baiehaqee: vol-4, pg. 278, Khasaais-e-Kubraa, vol-2, pg. 43, Zarqaani, vol-5, pg. 165, Subulal Huda, vol-9, pg.461)

Pay attention to this sacred *Hadees* that *Huzoor Pur Noor* [The Grand Prophet Filled with Luminance/Divine Light] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) flourished the whole army from the water of two *Mashkizah* [water-bags] and they remained filled as ever. Rather they seemed to be more filled than before. Although, he also had this power from Almighty Allaah that he could present water without *Mashkizah* [the water bag]. Like many times he started water from his sacred fingers, but he called this woman by sending two highly respected companions and there were many wisdoms in pouring water after rinsing in *Mashkizah* [the water bags].

One was this, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) greatly liked the status of being a slave of Allaah, because this status is greater and superior than all the statuses. If the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have continued water flow there; then it was possible, that someone would have thought, he is the creator of water. There is no doubt in this, the word *Kun* [To be] is bestowed to the Beloved-ones of the Court of Allaah. And when they want to present anything; then, with the Order of Allaah just to say "*Kun*" [To be] is enough. But *Huzoor Pur Noor* [The Grand Prophet Filled with Luminance] the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) even beside having the power, due to extreme respect did not

like to do this, so that no-one would doubt him to be the Creator. See in Paradise every *Mu'min* [true believer] will have this *Tasarruf* [Power of Sway] and the power that whichever thing he will desires, it will be present. Because his purpose is to seek Nearness of Allaah. Thus; if the Beloveds-ones of the court of Allaah are also bestowed this attribute in the world, then with the Graciousness of Allaah what is such a big thing about it? To call such thinking as polytheistic thinking is nothing beside deprivation and ignorance.

Secondly, this thing was not hidden from the Prophetic vision, that this incident will become a cause of making a tribe Muslim. That is why the sacred companions would intentionally leave this tribe, and then they also knew this that, they have once benefitted from the water of a woman of this tribe. Although, this woman had not done any favour, because not even a drop of water was spent from her water rather, it was increased even more. Anyhow, this definitely happened that the Divine water kept coming out of her leather water-bags [goatskin]. It is possible that her water might have mixed in this water.

Hazrat Waail Bin Hujr (*Allaah be pleased with her*) narrates:

قَالَ أَبِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَدْلُو مِنْ مَاءٍ فَشَرِبَ مِنْ الدَّلْوِ ثُمَّ مَجَّ
فِي الْبُئْرِ فَفَاءَ مِنْهَا مِثْلُ رَائِحَةِ الْبُسْكِ
(ابن ماجه: ٦٥٩، احمد: ١٨٨٣٨، البيهقي: ٦٣٥، ابو
نعيم، خصائص، ج ١، ص ١١، زرقاني، ج ٢، ص ٩٦)

A bucket of water was brought to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He drank from it and after rinsing poured into a well. Thus, the fragrance like Musk started coming out of it [well].

(*Ibne Maajah: 659, Ahmad: 18838, Baiehaqee: pg.635, Abuu Nu'aiem, Khasaais-e-Kubraa, vol-1, pg.1, Zarqaani, vol-4, pg.96*)

The servant of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Hazrat Anas (*Allaah be pleased with him*) had a well in his house. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) dropped the saliva from his blessed mouth in it. Its water became so sweet, that there was no well sweeter than this in Madinah Munawwarah.

(*Khasaais-e-Kubraa, vol-1, pg.61, Shifaa Shareef, vol-1, pg.218, Subulal Huda, vol-2, pg.31*)

Hazrat Umme Jundab (*Allaah be pleased with her*) narrates:

That I saw the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) doing *Ramee* [hitting the Satan with stones] near *Jumrat-ul Aqbah* [Big Satan]. Then he returned back to his location in Minaa. There a woman came in honour with a boy, who was under some spell of evil [demonized] and requested *Yaa Rasoolal Laah*, [O Holy Prophet *Sallal Laahu 'Alaieka Wa Sallam*] some evil has empowered my this son, he does not talk.

فَأَمَرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَجَاءَتْ بِتَوْرٍ مِّنْ حِجَارَةٍ فِيهِ مَاءٌ
فَأَخَذَ بِيَدِهِ فَبَسَّ فِيهِ وَدَعَا فِيهِ وَأَعَادَا
فِيهِ ثُمَّ أَمَرَهَا فَقَالَ اسْقِيهِ وَاعْسِلِيهِ
فِيهِ قَالَتْ فَتَبِعْتُهَا فَقُلْتُ هِيَ لِي مِنْ
هَذَا الْمَاءِ قَالَتْ خُذِي مِنْهُ فَأَخَذْتُ
مِنْهُ حَفْنَةً فَسَقَيْتُهُ ابْنِي عَبْدَ اللَّهِ
فَعَاشَ فَكَانَ مِنْ بَرِّ مَا شَاءَ اللَّهُ أَنْ
يَكُونَ قَالَتْ وَلَقِيتُ الْمَرْأَةَ فَرَعَمْتُ أَنَّ
ابْنَهَا بَرٌّ أَوْ أَنَّهُ غُلَامٌ لَا غُلَامَ خَيْرَ مِنْهُ
وَلَقِيتُ ابْنَ نَعِيمٍ بَرًّا وَعَقْلًا كَيْسَ
كَعُقُولِ النَّاسِ (بيهقي: ٥٤، احمد: ٢٤١٣١،
خصائص كبرى، ج ٢، ص ٣٨، سبل الهدى،
ج ١٠، ص ٢٨)

Thus; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked this woman to bring water, so she brought water in a pot. He took water from her, rinsed in this pot and prayed. Then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) gave this water to her and said, let the boy drink this water and bathe him in it. Umme Jundab (*Allaah be pleased with her*) says, that when she left, I also followed her and requested to also give some water from it to me. She said take it! I took that water and made my son Abdul Laah drink it. He *Maa Shaa Allaah*, stayed alive and became very fortunate. Later, I [Umme Jundab] met that woman, so I found out her son had cured and become such amidst the boys of his age that no other boy was better than him and he was also more intelligent than other boys.

(*Baiehaqee*:57, *Ahmad*: 27131, *Khasaais-e-Kubraa*, vol-2, pg.38, *Subulal Hudaa*, vol-10, pg.28)

If the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have ordered this evil to get out! Then it would have not dared to stay. But he ordered for water, for this reason and rinsed in it, so that the respected companions would know and perceive about the effects of his sacred liquid from his blessed mouth. Therefore; Umme Jundab also took the water from that woman and made her son drink it because she knew that the sacred saliva of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has all kinds of blessings.

Subhaanal Laah such effects of the sacred saliva that it made an animal into a human. Because since that boy did not even talk, nor; did he also have intelligence. Hence; there is a dispute to call him a rational animal [normal man]. Only by face and features, height and structure no one can be a human, unless he also speaks and has intelligence. To make such a person an intellect and the one who speaks correctly is like making an animal into a human.

Hazrat Utbah Bin Farqad (*Allaah be pleased with him*) who conquered Mosul during the reign of Hazrat Umar-e-Faarooq (*Allaah be pleased with him*), his wife Hazrat Umme Aasim (*Allaah be pleased with her*) narrates, that we were four women in the house of Utbah. Each amidst us for attention of Utbah tried to remain more perfumed than the other, even then the fragrance that would come from Utbah, it would be much better than our fragrances.

وَكَانَ إِذَا خَرَجَ إِلَى النَّاسِ قَالُوا مَا
شَمِنَا رِيحًا طَيِّبًا مِنْ رِيحِ عُنَيْتَةٍ
فَقُلْنَا لَهُ فِي ذَلِكَ قَالَ أَخَذَنِي الشَّيْءُ
عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَشَكَّوْتُ ذَلِكَ إِلَيْهِ فَأَمَرَنِي أَنْ
أَتَجَرَّدَ فَتَجَرَّدْتُ عَنْ ثَوْبِي وَتَعَدْتُ بَيْنَ
يَدَيْهِ وَأَلْقَيْتُ ثَوْبِي عَلَى فَرْجِي فَانْفَعَتْ فِي
يَدِهِ ثُمَّ وَصَّ يَدَهُ عَلَى ظَهْرِي وَبَطْنِي

And when he [Utbah] would sit amid the people, they would say we have not smelled such perfume which is better than Utbah. One day we asked him about it. Thus; he said that during the sacred era of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) sores [blisters] appeared on my body. I complained about this sickness in his honour. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), ordered me to take off my clothes [shirt]. I took off my clothes

يَدِي فَعَبَّقَ بِهَذَا الطَّيِّبِ مِنْ يَوْمِي
(نخائص كبرى، ج ٢، ص ٨٢، سبل الهدى
والرشاد، ج ١٠، ص ٣٦، طبرانی: ٣٢٩، اسد
الغابة، ج ٣، ص ٢٦٣)

[shirt], and by hiding my face sat in front of him. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed the sacred saliva of his mouth over his blessed hand and rubbed it on my back and my stomach. From that day, this scent is produced in my body and my illness kept disappearing.

(Khasaa'is-e-Kubraa, vol- 2, pg. 84, Subulal Huda' War Rashaad, vol-10, pg.36, Tibraani: 329, Usdul Ghaabah, vol-3, pg. 464)

Here the purpose was to cure his blisters, but the sacred saliva did such an effect on his body that by dispelling the illness made the body pious and fragrant. Even if we apply the most precious scent, its effect cannot stay for more than two to four days. But Subhaanal Laah look at the effects of sacred saliva. It penetrated into the body, by changing the nature of the matter of body made it fragrant forever.

Hazrat Jaabir (Allaah be pleased with him) on the day of the holywar of Khandaq made arrangement to prepare little food and came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and requested, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), there is some food, bring few companions along with you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, go and tell your wife, until I do not come, do not take the pot off the stove and do not cook the *roti* [thin flattened bread]. And announced it out loudly that, O the people of Khandaq, Jaabir has invited us for feast everyone come along! Hazrat Jaabir (Allaah be pleased with him) says, after hearing this I quickly went home and told my wife, O fortunate woman, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is coming to our house along with all *Muhaajireen* [immigrants], *Ansaar* [those who helped the *Muhaajireen*] and other companions. She said, did you not tell him that the food is very little? He said, yes! She said, then there is nothing to worry.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came [to their house].

فَأَخْرَجْتُ لَهُ عَجِينًا فَبَصَقَ فِيهِ وَبَارَكَ
ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ
فَأُقْسِمُ بِاللَّهِ لَقَدْ أَكَلُوا وَهُمْ أَلْفٌ حَتَّى
تَرَكَوْهُ وَأَنْخَرُوا وَإِنَّ بُرْمَتِنَا لَتَغِطُّ كَمَا
هِيَ وَإِنَّ عَجِينَنَا لَيُخْبَرُ كَمَا هُوَ

(بخاری: ۴۱۰۲، مسلم: ۵۳۱۵، خصائص کبریٰ،
ج ۱، ص ۲۲۷، سبل الہدی، ج ۴، ص ۳۶۹)

Thus, I brought the kneaded flour infront of him. He put his sacred saliva in it and prayed for abundant blessings. Then he reached for the pot, and also put his sacred saliva [of mouth] in it and prayed for abundant blessings. When the food got ready then started distributing it. Hazrat Jaabir (Allaah be pleased with him) says on oath, there were one thousand [1000] companions, all of them ate till full, but even then the food remained as it was. As if, no one has eaten it.

(Bukhaari:4102, Muslim:5315, Khasaais-e-Kubraa, vol-1, pg.227, Subulal Huda, vol-4, pg.369)

Pay attention, Hazrat Jaabir (Allaah be pleased with him) invited the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with few people and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) invited everyone from his own side. This is what a strange thing? Not every person can recognize this secret. Although the people of spiritual vision know that Almighty Allaah has bestowed the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Tasarruf [Power of Sway] and authority in such matters.

Every person knows that the King gives power and authority to his ministers and influential. And they do whatever they want with this power and authority. Even beside this, when they come infront of the King, then it seems they do not have any power. If there is governance then it is only of the King. Similarly, this is also the condition of favoured ones of the Court of Allaah. They do have powers, authority and everything but because they are always contemplating and are in attendance therefore; they are

overpowerment of humility and powerlessness. But when any time comes then they do whatever they want. In reality, the favoured ones of the Court of Allaah do have somewhat unique condition like this. To understand, them is not the task of ordinary minds.

Once a bucket of the sacred Zamzam water was brought to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

فَبَسَّحَ فِيهِ فَمَسَّحَ فَصَارَ أَطْيَبُ مِنَ الْمِسْكِ He rinsed in it, so it became more
(شفا، شريف، ج ١، ص ٢١٨) fragranced than Musk [Kastoori].
(Shifaa Shareef, vol-1, pg.218)

The father of Hazrat Habeeb (Allaah be pleased with him) namely Hazrat Fudaiek or Furaiek, his eyes became white for the reason of placing feet on the eggs of the snake.

فَكَانَ لَا يُبْصِرُ بِهِمَا شَيْئًا فَتَنَفَثَ رَسُولُ And he could not see anything
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنَيْهِ from his two eyes. Hence; the
فَأَبْصَرَ فَمَرَأَتُهُ يُدْخِلُ الْخَيْطَ فِي الْإِبْرَةِ Holy Prophet (Sallal Laahu 'Alaiehi
وَهُوَ ابْنُ ثَمَانِينَ (نَبِيٍّ) Wa Sallam) spat in his eyes. Thus;
طبرانی: ٣٥٣٦، شفا شريف، ج ١، ص ٢١٣ he got clear-sighted and could see
خصائص كبرى، ج ٢، ص ٦٩، زرقاني على everything. The narrators say, that
المواهب، ج ٥، ص ١٨٨، اسد الغابة، ج ١، I saw him, at the age of eighty [80]
ص ٢٢٨، سبل الهدى، ج ١٠، ص ١٤، البدايه years he was able to put a thread in
والنهايه، ج ٦، ص ٣٢٤ the needle.
(Tibraani: 3546, Shifaa Shareef, vol-1, pg.213, Baiehaqee: vol-6, pg.173, Khasaais-e-Kubraa, vol-2, pg.69, Zarqaani Alal Mawaahib, vol-5, pg.188, Usdul Ghaabah, vol-1, pg.448, Subulal Huda, vol-10, pg.17, Al Bidaayah wan Nihaayah, vol-6, pg.327)

It was a strange thing that his eyesight was lost because his feet accidentally stepped over the eggs of the snake. Maybe, the one who only see superficially, they might have difficulty in understanding such kinds of effects. But the learned and wise people know that the effects of things are effective in certain special places. See the condition of medicines, some medicines effects the head, some on liver, some on kidney and bladder etc. The effects of the stars is

such, that from such far distances by the effects of some, milk is produced in grains and by the effects of some the grain becomes stronger. By applying this, if the effects of the eggs of snake would especially be for eyes then what is so strange about it? Anyhow, the reality of the meaning of effects is only known by Almighty Allaah that which thing has what kinds of effects. To start criticizing a certain thing if that thing is not understood, is not the sign of an intelligent person. When generally, things have been placed by such effects that learning about them amazes the mind. Then if the sacred saliva of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is blessed with all kinds of effects then what is so strange about it. He is, the reason for the Creation of the Universe, definitely all the worlds were to be obliged and controlled by his actions. For this reason, his *Tasarrufaat* [Powers of Sway] forever are continued in all the worlds.

If the blessed elimination has such effects then those on whom was his special gracious glance, what will be the condition of their spiritual powers and insight? This is the reason any Friend of Allaah [*Walee*] cannot reach the status of the Companion of the Prophet.

Mulaa'ibul Asinnah narrates that, I often had severe pain in my stomach. I sent a person to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) for the reason of cure.

فَتَنَاوَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَدْرَةً مِّنَ الْأَرْضِ فَتَقَلَ فِيهَا ثُمَّ
نَاوَلَهَا إِيَّاهُ فَقَالَ دَفِّئَا (اے خطمہا)
بِئَاءِ ثُمَّ اسْقَهَا إِيَّاهُ فَفَعَلَ فَبَرَأَ
(خصائص، ج ۲، ص ۷۱، سبل الہدی والرشاد،
ج ۱۰، ص ۲۱)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took a clod of earth from the ground, and spat on it and said that, dissolve this in water and let him [Mulaa'ibul Asinnah] drink it. When he was given to drink this he immediately became better.

(*Khasaa-is-e-Kubraa*, vol-2, pg.71, *Subulal Huda War Rashaad*, vol-10, pg.21)

It is proven from this sacred *Hadees* that there were special kind of effects in the sacred saliva. That is why the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did this remedy for sending it that he placed it on clod, it got absorbed in the clod. When that clod was dissolved in

water and made to drink, its effects was such that a disastrous illness was dispelled.

Hazrat Sahal Bin Sa'ad (*Allaah be pleased with him*) narrates that on the day of conquer of Khaieber, Hazrat Alee (*Allaah has blessed his face*) eyes had infection [conjunctivitis]. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called him.

فَبَصَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَانَ لَمْ يَكُنْ
بِهِ وَجَعٌ (بخاری شریف: ۴۲۱۰)

And he placed his sacred saliva in his eyes and prayed. Thus, he immediately became well as if there was no pain ever in the eyes.

(Bukhaari Shareef: 4210)

Imaam-ul Muslimeen [The Leader of the Muslims] *Imaam-e-A'zam* Abu Haneefah (*Allaah be pleased with him*) said the same thing in this poetic verse.

وَعَلَى مَنْ رَمَدَ بِهِ دَاوَيْتَهُ فِي خَيْبَرَ فَسَفَى بِطَيْبِ لَبَاكِ
(قصيده نعمان)

(Qaseedah Nu'maan)

And in the holywar of Khaieber when the eyes of Hazrat Alee (*Allaah blessed his face*) were pinkeyed,

Then by the placing the sacred saliva of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he was cured immediately

Hazrat Rifaa'ah (*Allaah be pleased with him*) narrates:

رُمِيتُ بِسَهْمٍ يَوْمَ بَدْرٍ فَفَقَقْتُ عَيْنِي
فَبَصَّقَ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَدَعَانِي فَمَا إِذْ إِنِّي مِنْهَا شَيْءٌ
(خصائص كبرى، ج ۱، ص ۲۰۵، سبل الهدى
والرشاد، ج ۴، ص ۵۳)

On the day of Badr, an arrow struck in my eye, so it ruptured. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) poured his sacred saliva in it and prayed. Thus, not a slightest pain of the strike of this arrow remained and my eye was fully cured.

(Khasaais-e-Kubraa, vol-1, pg. 205, Subulal Huda War Rashaad, vol-4, pg.53)

Hazrat Ibne Abbaas (*Allaah be pleased with them*) narrates:

وَأَنكَفَاتِ الْقِدْرُ عَلَى ذِرَاعِ مُحَمَّدٍ بْنِ
حَاطِبٍ وَهُوَ طِفْلٌ فَبَسَمَ عَلَيْهِ وَدَعَا لَهُ
وَتَقَلَّ فِيهِ قَبْرُ الْحَيْنِ (شفاع شریف، ج ۱، ص
۲۱۳، بخاری فی التاريخ: ۸، بیہقی، ج ۶، ص ۱۷۵،
خصائص کبریٰ، ج ۲، ص ۶۹، زرقانی، ج ۵، ص ۱۹۲)

That Muhammad Bin Haatib who was a child, a hot cooking pot fell on his hand, by which his hand was burnt. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) softly touched and moved his sacred palm on the burnt area and spitted on it and prayed so that hand was immediately cured.

(*Shifaa Shareef, vol-1, pg.214, Bukhaari in Taareekh: 8, Baiehaqee, vol-6, pg.175, Khasaais e Kubraa, vol-2, pg.69, Zarqaani, vol-5, pg.192, Subulal Huda, vol-10, pg.22, Al Bidaayah wan Nihaayah, vol-6, pg.180*)

Hazrat Abdul Laah Bin Anees (*Allaah be pleased with him*) says that Mustaneer Bin Razaam [a Jew] hit me in such a way on my face that even the bones of my head were cracked [visible].

فَاتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَكَشَفَ عَنْهَا وَنَفَثَ فِيهَا فَمَا إِذَا نِي
مِنْهَا شَيْءٌ (طبرانی: ۳۳۴، خصائص، ج ۲، ص
۷۰، سبل الہدی، ج ۱۰، ص ۲۳)

In this condition I came in the honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) opened the bandage and spitted on the wound. Thus; after this I did not have any pain at all and that wound was healed.

(*Tibraani: 334, Khasaais-e-Kubraa, vol-2, pg.70, Subulal Huda, vol-10, pg.23*)

Such a wound on the face by which the bones of the head were exposed. What a wound it might have been, but by the effects of the sacred saliva it immediately cured.

The foot of Hazrat Amar Bin Mu'aaz Ansaari (*Allaah be pleased with him*) was cut. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) spitted on it. That feet was immediately healed.

(*Al Isaabah description of Amar Bin Mu'aaz Ansaari: 5980, Subulal Huda, vol-10, pg.42*)

Hazrat Abu Sa'eed Khudree (*Allaah be pleased with him*) narrates that during the holy-war of Zee Qarad (Muharram 7 H), an arrow struck in the face of Hazrat Abu Qataadah (*Allaah be pleased with him*). The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called him,

فَبَصَّقَ عَلَى آثَرِهِمْ فِي وَجْهِ ابْنِ قَتَادَةَ
قَالَ فَمَا خَرَّبَ عَلَى وَلَا قَارَ (شفاء شريف،

ج ۱ ص ۲۱۲، سبل الهدى، ج ۱۰ ص ۴۱)

and spitted on the wound. He says, since that time, neither I had pain nor did the wound gain any puss rather was cured.

(*Shifaa Shareef, vol-1, pg.212, Subulal Huda, vol-10, pg.41*)

This sacred saliva should be called a life-saver, as such a wound, if it had not received medicine it would have reached to destruction, it immediately cured it.

On the day of the holy-war of Khaieber, Hazrat Salamah Bin Al Akwa was inflicted with such a severe cut on his shin that the people thought he is martyred. He says:

فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَنَفَثَ فِيهِ ثَلَاثَ نَفَثَاتٍ فَمَا اسْتَكَيْتُهَا
حَتَّى السَّاعَةِ (بخارى شريف: ۴۲۰۶)

I came in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he blew on it three times, then this shin never had any pain.

(*Bukhaari Shareef: 4206*)

During the holy-war of Uhud, Hazrat Kulsoom Bin Haseen (*Allaah be pleased with him*) was shot with an arrow in his chest, he came in the court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَبَصَّقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِيهِ فَبِرَّءَ (شفاء شريف، ج ۱ ص ۲۱۳، سبل
الهدى، ج ۱۰ ص ۲۴)

Thus, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) spitted on his wound. He immediately got cured.

(*Shifaa Shareef: vol-1, pg.213, Subulal Huda, vol-10, pg.24*)

During the holy-war of Badr, Abu-Jahal cut the hand of Hazrat Mu'awwaz Bin Afraa (*Allaah be pleased with them*),

فَجَاءَ يَحْيَىٰ يَدَهُ فَبَصَقَ عَلَيْهَا رَسُولُ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالْصَقُّهَا
 فَاصْتَقَتْ (شفاء شريف، ج ۱، ص ۲۱۳، سبل
 الہدی، ج ۱۰، ص ۲۳)

So, he came in the honorable presence while carrying his hands. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) spat on it and joined it, it immediately got connected and it seemed that it never got cut.

(Shifaa Shareef, vol-1, pg.213, Subulal Huda, vol-10, pg.23)

Is it possible by intellectual rules that the hands would separate by cutting and then by some invention [non-medical treatment] it would again come back to its original form? Not at all.

But *Subhaanal Laah!* The effects of the sacred saliva was such, that the cut hand was again connected and it came back to it's original form.

Now you may call it spiritual effect or medicine, or call it miracle. There is unease in calling it a miracle, since the purpose was not this that by telling it to the nonbeliever make them subdued. If we call it medicine then no such medicine has been heard that it would immediately join a cut hand and there would be no pain. In reality, the matter was something else, to understand which is not the ability of ordinary minds.

آزمودم عقل دور اندیش را بعد ازین دیوانہ سازم خویش را

Aazmuudam Aql-e-Duur Andaysh Raa

Ba'ad Azeen Deewaanah Saazam Khweesh Raa

I have tested the intellect in everyway, it can also tell you about things which are very far

After that (by getting disappointed from it) I made myself insane, meaning I have made *Ishq* [Love] my guide

Hazrat Imaam Qaazi Iyaaz (*Allaah be pleased with him*) narrates:

فَبَصَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 عَلَى سَاقِ عَلِيِّ بْنِ الْحَكَمِ يَوْمَ الْخَنْدَقِ

On the day of the holy-war of Khandaq, the shin of Hazrat Aleebin Hakam was broken. The Holy

إِذْ انكسرت فَبَرِيءٍ مَكَانَهُ وَمَا نَزَلَ عَنْ
فَرَسِهِ (شفاء شريف، ج ١، ص ٢١٣)

Prophet (Sallal Laahu 'Alaiehi Wa Sallam) spitted on it, so immediately, on the spot, he was cured even though he could not even dismount from his horse.

(Shifaa Shareef, vol-1, pg.213, Subulal Huda, vol-10, pg.23)

Subhaanal Laah, the sacred saliva of the blessed mouth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was a perfectly unique thorough prescription that it was was the cure for every illness and the saviour of every deprived. Just imagine, when the sacred companions would be viewing the effects of sacred saliva then what would be the value and worthiness of this sacred saliva. For this reason, they were always remained the desirers of acquiring these blessings, which the Almighty Allaah had kept in the sacred saliva of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

In the holywar of Badr, Hazrat Habeeb Bin Yasaaf (Allaah be pleased with him) got such a cut on his shoulder that by which one side of his shoulder suspended [hanged].

فَرَدَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ
نَفَثَ عَلَيْهِ حَتَّى صَحَّ
(شفاء شريف، ج ١، ص ٢١٣)

Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) kept this hanging side in its place and spitted on it. The shoulder was completely cured.

(Shifaa Shareef, vol-1, pg.213)

Hazrat Habeeb (Allaah be pleased with him) says, I killed him with the same hands, who had cut my shoulder.

(Baiehaqee, vol-6, pg.178, Khasaais-e-Kubraa, vol-2, pg.75, Subulal Huda, vol-10, pg. 24)

It is possible that here someone might have this doubt, that if the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had acquired such powers, then there should have not been dead by injury in the Islaamic troop. Although, hundreds of people were martyred by wounds. Actually, this is unresolvable entanglement. To understand this and to explain this is not the work of ordinary minds but if

efforts are made with patience and attention then something will be understood.

This thing cannot be denied, that most of the people die from diseases and every patient tells the condition of their illness to the doctors and curers, and they also carry out treatment according to their rules. By which many sick people are cured. And that doctor who has more experience, and more people are cured by his hands, most of the people go towards him and he also according to his ability does not do any negligence in treatment. Except for those whose end time has come. Even the doctor become powerless in treating him and that patient dies. If by the treatment of the doctors and the curers, death could be stopped then any King or rich person of the world would have not died. For the treatment of the Kings selected doctors of every country would have been gathered. And they would be given very high hopes but even under their treatment the one who has to die, would have died. It is obvious by this, that death cannot be delayed in any circumstances but even then this allegation is not imposed on the doctors and the curers that you have killed him or you have done negligence in treatment because everyone knows that there is no cure for death. Hazrat Maulana Ruum (*Allaah have mercy on him*) says:

چوں قضا آید طیب ابله شود و آن دوا در نفع خود گره شود

Chuun Qazaa Aayad Tabeeb Ablah Shawad

Waan Dawaa Dar Naf'a Khud Gumrah Shawad

When the time of death of the sick person comes, the senses of the healer devoid, he advises the prescription somewhat else for something, Even if the prescription is correct and beneficial then that medicine instead of its confirmed benefit gives adverse effects

از ہلیہ قبض شد اطلاق رفت آب آتش را مدد شد ہچو نفت

Az Haleelah Qabz Shud Itlaaq Raft

Aab Aatish Raa Madad Shud Hamchuu Naft

Haleelah [herbal medicine] which is for removing constipation, it causes constipation and fluent bowel movement fades away, Similarly, water which is a cool thing like kerosene oil became the fuel for fever

این قضا ابرے بود خورشید پوش شیر و اژدها بود زو نهچو موش

**Ieeñ Qazaa Abray Buwad Khursheed Posh
Shayr o Azhdahaa Buud Zu Hamchuu Mosh**

Anyhow this Qazaa [Divine declaration] of fate is a cloud, which hides the sun, Infront of which the lions and the big snakes are weak and powerless like a mouse

Almighty Allaah before creating the Universe has proportionated everything, that certain things will remain alive until such time, and such kinds of changes will come in it, this is called destiny [Taqqdeer] and Divine Declaration [Qazaa]. And this Qazaa [fate/ Divine Declaration] is of two kinds one is Mu'allaq [changeable/ revocable] and the other is Mubram [unchangeable/irrevocable].

Mu'allaq is that, which can be dispelled by some reason, meaning by prayers or medicines or alms etc. If that prayer or medicine or alms is not done then the state of destruction may come. That is why, a person at the time of illness or difficulty does du'aa [supplication] or uses medicine or gives Sadqah [alms] and he does recover. By which the doctor or the one who supplicates gets complimented. And the Qazaa-e-Mubram is that which cannot be dispelled by du'aa [supplication] or neither by medicine etc. By this thing, it can be understood that Huzaor Pur Noor [The Grand Prophet Filled with the Divine Light] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) when sees in any matter that the problem is Qazaa-e-Mu'allaq then would supplicate [do du'aa] or any other kind of Tasarruf. And when he would see that the problem is Qazaa-e-Mubram then would not carryout Tasarruf of any kind rather would remain content on the Will of Allaah. Because this was not even accepted that any work would be done against the Will of Allaah. This is the reason, when Allaah Almighty informed the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that Hazrat Imaam Husaien (Allaah be pleased with him) would attain martyrdom in a state of being a traveler after bearing various kinds of afflictions, hardships and difficulties, so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did no hesitation at all in accepting this. Similarly, when at the time of the martyrdoms of the respected companions the Holy Prophet (Sallal Laahu 'Alaiehi Wa

Sallam) would not make his *Tasarrufaat* evident because he knew this is *Qazaa-e-Mubram*.

Some people have described *Qazaa* [fate] of three kinds, *Mu'allaq*, *Mubram* and *Mu'allaq Shabeeh bil Mubram*. The meaning of the third kind is this, that it is written as *Mubram* on the *Lauh-e-Mahfooz* [the Sacred Tablet] but near Almighty Allaah it is *Mu'allaq*. It can be changed by the prayers of some Specially Chosen Ones of Allaah. Hence; the saying of *Ghaus-us-Saqalaien* [the Redresser of the seekers of the Spiritual Path], *Mahboob-e-Subhaani* [the Beloved of Allaah] Hazrat Shaiekh Abdul Qaadir Jeelaani (*Allaah have mercy on him*) that with my *du'aa* [supplication] even *Qazaa-e-Mubram* is also dispelled. By that it means this third type. Like Hazrat Qaazi Sanaa-ul Laah Saahib Panipatti (*Allaah have mercy on him*) has narrated that *Imaam-e-Rabbaani* [the Divine Scholar] *Mujaddid Alf-e-Saani* Hazrat Shaiekh Ahmad Faarooqee Sarhindee saw with his manifestation and insight that *Shaqee* (ill fated) was written on the forehead of Mulla Taahir Lahori (*Allaah have mercy on him*) (who was the special teacher of the children of Hazrat Mujaddid Saahib). Hazrat told his sons about this condition. The sons requested, that Hazrat supplicate, so that Almighty Allaah would change his *Shiqaaawat* [bad fortune] with *Sa'aadat* [good fortune].

فَقَالَ الْمُبَجَّدُ نَظَرْتُ فِي اللَّوْحِ الْمَحْفُوظِ
فَإِذَا فِيهِ أَنَّهُ قَضَاءٌ مُبْرَمٌ لَا يُبَدَّلُ رَدُّهُ
فَالجَا وَلَدَاهُ الْكَرِيمَانِ فِي الدُّعَاءِ لَنَا
النَّبَسَا مِنْهُ فَقَالَ الْمُبَجَّدُ قَدْ كَثُرَتْ
مَا قَالَ غَوْتُ الثَّقَلَيْنِ السَّيِّدُ السَّنَدُ
مُعِي الدِّينِ عَبْدُ الْقَادِرِ الْجِيلِيُّ رَضِيَ
اللَّهُ عَنْهُ أَنَّ الْقَضَاءَ الْمُبْرَمَ أَيْضًا يُرَدُّ
بِدَعْوَتِي فَدَعَوْتُ اللَّهَ سُبْحَانَهُ وَقُلْتُ
اَللَّهُمَّ رَحْمَتَكَ وَاسِعَةٌ وَفَضْلُكَ غَيْرُ

Hazrat Mujaddid Saahib said, I glanced at *Lauh-e-Mahfooz* [The sacred Tablet] there also it was written *Shaqee* too and also this that it is *Qazaa-e-Mubram*. Which cannot be changed but the sons very strongly requested for supplication. Hazrat Mujaddid Saahib says, by recalling the saying of Hazrat *Ghaus-us-Saqalaien*, As Saiyyidus Sanad, Muhaiyy-ud-deen Abdul Qaadir Jeelaani (*Allaah be pleased with him*) that undoubtedly with my *du'aa* [supplication] *Qazaa-e-Mubram* is also dispels. I prayed to Almighty

مُقْتَصِرٍ عَلَى أَحَدٍ أَرْجُوا وَأَسْئَلُكَ مِنْ
فَضْلِكَ الْعَبِيدِ أَنْ تُجِيبَ دَعْوَتِي فِي مَحْوِ
كِتَابِ الشَّقَاءِ مِنْ نَاصِيَةِ مُلَا طَاهِرَاتِهِ
مَعِيَ مِنْهَا كَلِمَةُ شَقِيٍّ وَكُتِبَ مَكَانَهُ
سَعِيدٌ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

(تفسیر مظہری، ج ۵، ص ۲۰۰، زیر آیت یحیو
اللہ مایشاء ویشبت)

Allaah and pleaded, O Allaah, Your Mercy is vast and your Graciousness is not limited to just someone. I am hopeful and I request from You for your immense Graciousness. That accept my supplication and erase *Shaqee* [ill-fated] from the forehead of Mulla Taahir. Therefore; *Al hamdu lil Laah* the word *Shaqee* was erased and *Sa'eed* [good fortune] was written. And nothing is difficult for Almighty Allaah. (Tafseer-e-Mazharee, vol-5, pg.200, under the verse یحیواللہ مایشاء ویشبت)

Hazrat Anas (Allaah be pleased with him) says, that *Nabiyy-e-Kareem* [The Gracious Prophet], *Rauuf-ur-Raheem* [The Most Compassionate and Extremely Kind] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

أَكْثَرُ مِنَ الدُّعَاءِ فَإِنَّ الدُّعَاءَ يَرُدُّ
الْقَضَاءَ الْمُبْرَمَ (ابن عساکر، ج ۶، ص ۲۰۸،
خطیب: ۶۹۹۲، کنز العمال: ۳۱۲۰)

Pray [supplicate, make *du'aa*] abundantly verily prayers can change *Qazaa-e-Mubram* also. (Ibne Asaakir, vol-6, pg.208, Khateeb: 6992, Kanzul Ummaal:3120)

Thus; it is proven that by the supplication of the Beloved Friends of Allaah the *Qazaa-e-Mubram* can also be changed.

نگاہ مرد مومن سے بدل جاتی ہیں تقدیریں

Nigaah e Mard e Mu'min Say Badal Jaatee

Hayñ Taqdeerayñ

By the glance of the True believing men [meaning *Auliyyaa*] fates are changed

And this is also proven that *Lauh-e-Mahfooz* [the sacred Tablet] is in front of the vision of *Auliyyaa-e-Kaamileen* [the Most Perfect Friends of Allaah].

لوح محفوظ است پیش اولیاء

Lauh e Mahfoozast Paysh e Auliyyaa

(Masnavi)

Benefits

- (1) Even during the life of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the respected companions (*Allaah be pleased with them*) would write the *Ahaadees* and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would not stop them instead he would say write, nothing comes out of my mouth except the *Haqq* [Truth].
- (2) The blessed mouth of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was very perfumed and very blessed, it was the Curer of diseases and Dispeller of sorrows.
- (3) The respected companions (*Allaah be pleased with them*) would go in the honourable presence of *Tabeeb-e-Dou-Jahaan* [The Curer of Both the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in illness and in pain. And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with the given Divine Powers and blessings would cure them from their hardships, illnesses and sicknesses.
- (4) The *Lauh-e-Mahfooz* [the sacred Tablet] is in front of the eyes of *Auliyaa Allaah* [the Friends of Allaah] (*Allaah have mercy on them*)
- (5) The *du'aa* [supplications] of the Friends of Allaah (*Allaah have mercy on them*) can change the Divine Destination [fate].

Sacred Tongue

(Mubaarak Zabaan)

زبان مبارک

وہ زباں جس کو سب کن کی کنجی کہیں
اس کی نافذ حکومت پہ لاکھوں سلام

Woh Zabaan Jis Ko Sab Kun Ki Kunjee Kahayñ
Uss Ki Naafiz Hukumat Peh Laakhoñ Salaam

That tongue which everyone calls, the key of Kun [To Be]
Multitudinous salutations be on its eternal operative jurisdiction

اس کی پیاری فصاحت پہ بے حد درود
اس کی دل کش بلاغت پہ لاکھوں سلام

Uss Ki Piyaari Fasaahat Peh Bayhadd Durood
Uss Ki Dilkash Balaaghat Peh Laakhoñ Salaam

Countless blessings on His fascinating chasteness
Multitudinous blessings be on his heart-enticing eloquence

اس کی باتوں کی لذت پہ لاکھوں درود
اس کے خطبے کی ہیئت پہ لاکھوں سلام

Uss Ki Baatoñ Kee Lazzat Peh Laakhoñ Durood
Uss Kay Khutbay Kee Haiebat Peh Laakhoñ Salaam

(A'laa Hazrat)

Countless blessings on the delighted relish of His sayings
Multitudinous blessings be on the grandeur of His discourses

The sanctified tongue of *Saiyyid-e-Aalam* [The Illustrious Lord of the Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was very purified manifestation and wealth of expertise and nobility, articulateness and speechifying, genuineness and righteousness, love and exquisiteness. The Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) talking was honeyed, the one which would differentiate between the reality and false, well-defined and distinct and pure from all kinds of flaws meaning exaggerating and understating, accusing and slandering, lies and backbiting, ill-chosen and ill-mannered talk etc. As if, his discourse is pearls of string, which are falling.

(*Zarqaani Alal Mawaahib, vol-4, pg.99*)

In addition to this Almighty Allaah had blessed him with so many knowledges that he would talk with idioms and words in every language. When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would speak in some other language, then he would talk proficiently according to the rules, diction and conciseness of that language, that even the linguists of that language would be astonished.

The respected narrators have explained this, when any person no matter of whichever country he would be of, as he would come in the honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and would speak anything in his language then he [Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] would speak to him in his language. This was the Divine Ability and Power in the sacred tongue of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

(*Shifaa Shareef, vol-1, pg.44*)

This is how he should have been. Because he was sent towards all the Creation. Therefore; it was necessary that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was granted the knowledge of all the creation and he was the scholar of all the languages of all the creation.

Allaamah Shahaab-ud Deen Khifaa Jee Misri (*Allaah have mercy on him*) narrates that once few people from some other country came to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in the form of an envoy. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was

sitting in Masjid Nabwi at that time. When those people came to the Masjid, they could not recognize the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) (because he would not sit with prominent glamour like the Kings rather would sit along with the companions). So, one amidst them said in his own language, "من الوان اسران" meaning, who is the Prophet of Allaah amidst you? No one from the audience understood. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, "اشكداو" meaning "come forward." They came forward after hearing this, and whatever they kept inquiring in their own language, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) kept answering them in their language. Which was not understood by anyone amid the companions beside the people of the envoy. Until they accepted he [the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] is the true Prophet of Allaah and after accepting Islaam returned to their country.

(Naseem ur Riyaaz, vol-2, pg.134, Mawaahibul Ladunniyah, Subulal Huda, vol-7, pg.133, Hujjatul Laahi Alal Aalameen, pg.472)

Muhammad Bin Abdur Rahmaan Zahri (Allaah have mercy on him) narrates from his grandfather that one day, a person asked something from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in non-Arabic, *يا رسول الله ايدالك الرجل امراته*. In reply he said, *نعم اذا كان ملقها*.

فَقَالَ لَهُ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ مَا قَالَ
لَكَ وَمَا قُلْتَ لَهُ قَالَ إِنَّهُ قَالَ أَيَسَاطِلُ
الرَّجُلُ أَهْلَهُ قُلْتُ لَهُ نَعَمْ إِذَا كَانَ
مُقْلِسًا قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ لَقَدْ
طَفْتُ فِي الْعَرَبِ وَسِعْتُ فَصَحَاءَهُمْ فَمَا
سَعَيْتُ أَفْصَحَ مِنْكَ قَالَ أَذْبَنِي رَبِّي
(خصائص كبرى، ج ۱، ص ۶۳، زرقانی علی
المواهب، ج ۴، ص ۱۰۱، سبل الهدی والرشاد،
ج ۲، ص ۹۹)

Hazrat Abu Bakr Siddeeq (Allaah be pleased with him) requested that, Yaa Rasoolal Laah [O Prophet of Allaah Sallal Laahu 'Alaieka Wa Sallam] what did this man say to you, and what did you say? The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said that he asked me, can someone borrow money from his wife and delay in repayment then is it allowed. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Yes, when he is poor and unable to repay. On hearing this Hazrat Abu Bakr Siddeeq (Allaah be pleased with him) said, I have roamed

in the cities of Arab, I have heard great linguists of Arab, but I have not heard anyone more eloquent than you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, I have been taught by my Rabb.

(Khasaa'is-e-Kubraa, vol-1, pg.63, Zarqaani Alal Mawaahib, vol-4, pg.101, Subulal Huda' War Rashaad, vol-2, pg.99)

Imaam Halabi (Allaah have mercy on him) quoted from *Shawaahid-un-Nubuwwat* that Hazrat Salmaan Faarasi (Allaah be pleased with him) came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and started reading poetry written by him, so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) called a Jew as an interpreter (who was a merchant and a teacher of Persian language). He heard the poetry of Hazrat Salmaan Faarasi (Allaah be pleased with him), who in his poetry was praising the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and condemning those people who stop other people from coming to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). But the Jewish interpreter thinking this that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) does not know Persian said, O Muhammad, this Salmaan is condemning you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, he is praising me and condemning those people who stop others from coming to me. On hearing this,

فَقَالَ الْيَهُودِيُّ يَا مُحَمَّدُ قَدْ كُنْتُ قَبْلَ
هَذَا أَتَّهِمُكَ وَالْآنَ تَحَقَّقَ عِنْدِي أَنَّكَ
رَسُولُ اللَّهِ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ (سيرة الحلبيّة،
ج ١، ص ١٨٢)

that Jew said, O Muhammad, without doubt, before this I considered you wrong but now it is proven to me without any doubt you are the truly the Prophet of Allaah, thus; I bear witness that No One is Worthy of Worship except Allaah and verily you are the Prophet of Allaah.

(Seerat-ul Halabiyah, vol-1, pg.182)

After this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked Hazrat Jibraa'eel-e-Ameen [Jibraa'eel, the trustworthy] (Salutations on him) to teach Arabic to Salmaan,

فَقَالَ قُلْ لَهُ لِيَغِيْضَ عَيْنَيْهِ وَيَفْتَحُ فَاَهُ
فَفَعَلَ سَلْمَانُ فَتَقَلَّ جَبْرِيلُ فِيْهِ
فَشَرَعَ سَلْمَانُ يَتَكَلَّمُ بِالْعَرَبِيِّ الْفَصِيْحِ
(سيرة الحلبيّة، ج ١، ص ١٨٢، بحمد الله على
العالمين، ص ١١٢)

Therefore; Jibraa'eel replied, you may say to Salmaan to close his eyes and open his mouth. He did like this, then Jibraa'eel spitted in his mouth. Thus; Hazrat Salmaan, started speaking Arabic proficiently.
(Seerat-ul Halabiyah, vol-1, pg.132, Hujjatul Laahi Alal Aalameen, pg.112)

Hazrat Zaid Bin Arqam and Hazrat Anas (Allaah be pleased with them) narrates that we passed through a path of sacred Madinah along with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). There a tent was placed of an A'raabee [Bedouin/villager] and a female deer was tied up outside the tent. And nearby, in the sunlight that Bedouin was sleeping on the ground. The female deer called three times the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) by saying, "Yaa Rasoolal Laah" [O Prophet of Allaah Sallal Laahu 'Alaieka Wa Sallam]. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) inquired, what difficulty are you facing? The [female] deer said, this Bedouin has caught me and tied me and my two very little fawns [kids] are in that certain mountain of this forest, please you set me free so, that I may feed them milk and come back. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, will you really come back? The deer said, if I do not return then may Allaah give me a grievous punishment. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) set her free. Hence; she went and fed her fawns and came back. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) tied her the same way. In the meanwhile, that Bedouin woke up, when he saw the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) he inquired, in what state of affairs did you come?

قَالَ تُطْلِقُ هَذِهِ الظَّبْيَةَ فَاطْلِقْهَا
فَخَرَجَتْ تَعْدُو فِي الصَّخْرَاءِ تَجْرِي جَرِيًّا
شَدِيدًا فَرَحًا وَهِيَ تَضْرِبُ بِرِجْلَيْهَا
الْأَرْضَ وَتَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّكَ لِرَسُولِ اللَّهِ (زرقاتي على المواهب،

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, set this deer free. He immediately set her free. As soon as the deer became free, in a state of happiness, she ran very fast, while skipping and jumping saying loudly,
اشهد ان لا اله الا الله وانك لرسول الله

ج ٥، ص ١٥٠، دلائل النبوت البوعيم ص ٣٢٠،
سبل الهدى، ج ٩، ص ١٩٥

[I bear witness that there is no Deity except Allaah and You undoubtedly are the Prophet of Allaah].”

(Zarqaani Alal Mawaahib, vol-5, pg.150,
Dalaailun Nubuwwat Abu Nu'aiem pg.
320, Subulal Huda, vol-9, pg.519)

And the camel complained, in the honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that my owner does not give me enough to eat and make me do more work (Abu Daawood: 2549). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, I recognise that stone which would say Salaam to me, before I announced my Prophet-hood. (Mishkaat Shareef:5853). Sutoon-e-Hannaanah cried due to the agony of separation from him thus, he embraced it to his chest and said, if I had not embraced it to my chest, it would have cried until the Day of Judgement.

(Shifaa Shareef, vol-1, pg.583, Subulal Huda, vol-8, pg.214)

Imaam Abu Haneefah (Allaah be pleased with him) says,

وَالذِّئْبُ جَاءَكَ وَالْغَزَالَةُ قَدْ أَتَتْ بِكَ تَسْتَجِيرُ وَ تَحْتَمِي بِحَمَاكَ

And the wolf came to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to confirmed him [as the Prophet of Allaah],
And the deer asked for his protection in the state of captivation,
and would express its happiness

وَ كَذَا الْوَحُوشُ أَتَتْ إِيْنِكَ وَ سَلِمَتْ وَ شَكَا الْبَعِيْرُ إِيْنِكَ حِيْنَ رَاكَ

And similarly, beastly animals came to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said Salaam to him,
And when the camel saw him, it complained in his honour of it's
[camel] condition

وَدَعَوْتُ أَشْجَارًا أَتَتْكَ مُطِيعَةً وَ سَعَتْ إِيْنِكَ مُجِيبَةً لِيْنَدَاكَ

And when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) called the trees they ran and came in his holy presence by following the orders of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) (And gave witness of his truthfulness)

وَ عَلِيْنِكَ ظَلَلَتْ الْغَمَامَةُ فِي الْوَاوِي وَ الْجَزْءُ عَنْ إِيْلَى كَرِيْمٍ لَقَاكَ

And the clouds covered the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for shade and the *Sutoon-e-Hannaanah* cried due to his detachment

(Qaseedah-e-Nu'maan)

Imaam Siyootee and Imaam Qaazi Aiyaaz (Allaah have mercy on them) quotes,

إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَنَا وَجَّهَ
رُسُلَهُ إِلَى الْمُلُوكِ فَخَرَّبَهُ سِتَّةُ نَفَرٍ
مِنْهُمْ فِي يَوْمٍ وَاحِدٍ فَأَصْبَحَ كُلُّ رَجُلٍ
مِنْهُمْ يَتَكَلَّمُ بِلِسَانِ الْقَوْمِ الَّذِينَ
بَعَثَهُ إِلَيْهِمْ (شفاء شريف، ج ١، ص ٢٠٨،
خصائص كبرى، ج ٢، ص ٢، بل الهدى، ج ١١،
ص ٣٢٢، طبقات ابن سعد، ج ١، ص ١٩٨)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sent six companions, in one day to the Kings of six different countries, and so each of them started speaking in the language of that country [without learning or studying] towards which country they were sent.

(Shifaa Shareef, vol-1, pg.208, Khasaais-e-Kubraa, vol-2, pg.2, Subulal Huda, vol-11, pg.344, Tabqaat Ibne Sa'ad, vol-1, pg.198)

When he made the slaves the scholars of different languages with *Tasarruf* [Power of sway], so then is he himself not the scholar of the different languages? He is and definitely he (Sallal Laahu 'Alaiehi Wa Sallam) is.

It is known that *Huzoor Saiyyid-e-Aalam* [His Majesty, the Lord of the Universe] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) knew the languages of animals, stones, woods [trees] and all other creations.

Hazrat Abu Zar Ghifaari (Allaah be pleased with him) narrates, that my brother Anees said to me, I have one work in Makkah Mukarramah. You safe guard the goats, he said this and went. After sometimes he came back, then he said,

I have met a person in Makkah, who says that, I am the Prophet of Allaah. I inquired what do the people say about him? Anees replied, that the people say, he is a poet, is a *Kaahin* [soothsayer], is a magician, then he started saying by himself, Allaah's oath!

لَقَدْ سَمِعْتُ قَوْلَ الْكَهْنَةِ فَمَا هُوَ بِقَوْلِهِمْ
وَلَقَدْ وَصَّعْتُ قَوْلَهُ عَلَى أَقْرَاءِ الشَّعْرِ فَمَا
يَلْتَمِمْ عَلَى لِسَانِ أَحَدٍ بَعْدِي أَنَّهُ شِعْرٌ
اللَّهُ أَنَّهُ لَصَادِقٌ وَأَنَّ هُمْ لَكَذِبُونَ (مسلم)
شريف كتاب الفضائل: ٦٣٥٩، دلائل
النبوت، ص ٢٠٨، سبل الهدى، ج ٢،
ص ٣١٣)

I have heard the words of the soothsayer [Kaahin], his speech is not the speech of soothsayer. Allaah's oath I have compared his speech with all forms of poetry, but no one will say this even after me that his speech is poetry. Allaah's oath! he is truthful and those people who call him a poet etc., they are liars.

(Muslim Shareef, Kitaab ul Fazaail: 6359, Dalaailun Nubuwwat, pg.208, Subulal Hudaq, vol-2, pg.314)

On hearing this Hazrat Abu Zar Ghifaari (*Allaah be pleased with him*) came to Makkah Mukarramah, in the holy presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and accepted Islaam. And when he returned back to his brother Anees, thus after hearing the news of his accepting Islaam Hazrat Anees and his mother also accepted Islaam. Hence; three of them came to their nation Ghifaar, after seeing them, half of their nation converted to Islaam. When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) migrated to Madinah Munawwarah, so then the other half of the nation also became Muslims. Similarly; the tribe of Aslam also became Muslims on this the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, غِفَارُ عَفَرَ اللَّهُ لَهَا وَأَسْلَمُ سَأَلَهَا اللَّهُ Meaning, May Almighty Allaah forgive the tribe of Ghifaar and keep the tribe of Aslam prosperous. (Bukhaari Shareef:3513)

Hazrat Yazeed Bin Roomaan and Muhammad Bin Ka'ab (*Allaah be pleased with them*) narrates, that a person named Qaies Bin Naseebah from Bani Sulaiem [Tribe]. He came in the holy presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and heard his discourse and inquired many things from him. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) answered them, he memorized all those things and accepted that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the true Prophet and became a Muslim. Then he went to his nation and said, O people, certainly, I have heard the inconceivable thoughts of

Greeks, vague words of Persia, poetry of Arabs, forecasting of the fortune-teller and the words of the kings of Mulook Himyar but the discourse of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) does not match the words of anyone of them, he is the true Prophet therefore; you should listen to me and get benefit from him.

(Subulal Huda, vol-6, pg.346, Tabqaat Ibne Sa'ad, vol-1, pg.233)

Hazrat Ibne Abbaas (Allaah be pleased with them) narrated, that a person namely Zammaad, (the tribe of Yemen) came to Makkah from Azd Shunu'ah [tribe]. When he came to Makkah then he heard some of the people sayings that Muhammad is demonized by Jinn or madness. Thus; he said, I know the cure and magical formula of such people. Many people have cured by my hands, show me where is he? The people brought him to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). When he came and sat in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). At that instance, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) read this,

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَنَسْتَعِيْنُهٗ وَنُوْمِنُ
بِهٖ وَتَتَوَكَّلُ عَلَيِّهٖ وَ نَعُوْذُ بِاللّٰهِ مِنْ
شُرُوْرِ اَنْفُسِنَا وَ مِنْ سَيِّئَاتِ اَعْمَالِنَا
مَنْ يَّهْدِيْ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَمَنْ
يُضِلِّهٖ فَلَا هَادِيَ لَهٗ وَاَشْهَدُ اَنْ لَا اِلٰهَ
اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ رَسُوْلَ اللّٰهِ

We only praise Allaah and ask for help from only Him, and do accept belief only on Him and depend only on Him. We seek refuge only from Him from the mischief of self-desire and bad deeds. Whoever, He guides, no one can mislead him and whoever He [Allaah] Astray's no one can guide him. I bear witness that there is no one Worthy of Worship except Allaah and I am His true Prophet.

After hearing Zammaad requested to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to read again. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) read again. Zammaad said,

وَاللّٰهُ لَقَدْ سَمِعْتُ قَوْلَ الْكُهْنَةِ وَ قَوْلَ

Oath on God, I have heard the words of many fortune tellers,

السَّحَرَةُ وَ قَوْلَ الشُّعْرَاءِ فَمَا سَبِعْتُ
مِثْلَ هَؤُلَاءِ الْكِبَرَاتِ وَلَقَدْ بَلَغْنَ
قَامُوسَ الْبَحْرِ فَهَلُمَّ يَدَكَ أَبَايُكَ عَلَى
الْإِسْلَامِ فَبَايَعَهُ (مسلم: ٢٠٠٨، احمد:
٢٤٧٩، ترمذى: ٢٢٣، ص ٢٣، خصائص كبرى،
ج ١، ص ١٣٢، سبل الهدى، ج ٩، ص ٢٠٢،
البداية والنهاية، ج ٣، ص ٢٩)

magicians and poets. But I have not heard anything, like these phrases. In meaning this is an overflowing ocean and an unlimited sea. Please extend your hands, After accepting the religion of Islaam I take your allegiance. After saying this he became Muslim. (And those who had brought him returned back after being astonished and ashamed).

(Muslim: 2008, Ahmad: 2749, Baiehaqee, vol-2, pg. 223, Khasaais-e-Kubraa, vol-1, pg. 134, Subulal Huda, vol-9, pg. 404, Al Bidaayah wan Nihaayah, vol-3, pg 49)

Hazrat Zubaier Bin Bakkaar (Allaah have mercy on him) narrates from Hazrat Ibraaheem Bin Haaris (Allaah be pleased with him) that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) descended to a fountain during the Holy-war of Zee Qarad, 7 AH.

فَقِيلَ لَهُ إِنَّهُ يَيْسَانُ وَمَاءُهُ مِلْحٌ
فَقَالَ بَلْ هُوَ نَعْبَانٌ وَمَاءُهُ طَيِّبٌ فَطَابَ
(شفاء شريف، ج ١، ص ٢١٨، سبل الهدى، ج ٥،
ص ١٠٣)

The companions said, Your Majesty, the name of this fountain is Baiesaan and its water is salty, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, (No) instead its name is Nu'maan and its water is sweet, so it became sweet.

(Shifaa Shareef, vol-1, pg. 218, Subulal Huda, vol-5, pg. 103)

Actually, the matter is when Almighty Allaah becomes Gracious on someone then He bestows him a quality that whatever he wants, it is presented. Therefore; all people of the Paradise will be given this quality, like Almighty Allaah says, (Al-Qur'aan chapter Fussilat, verse-31), "And for you therein is that which you may desire, and you shall get therein that which you may ask for."

It is learned that whatever the heart of the dweller of paradise will desire, according to his desire that thing will be created. In other words, this can be said that, "Kun (كن)" [Divine Command, To be] will be Bestowed. Meaning, whatever thing is imagined to present, *Kun* is said, immediately that thing is present.

Therefore; Hazrat Abdur Rahmaan Bin Abee Bakr Siddeeq (*Allaah be pleased with them*) says that Hakam Bin Aas would come in the gathering of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would speak he would make faces, and use to mimic him.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُنْ
كَذَلِكَ فَلَمْ يَزَلْ يَخْتَلِفُ حَتَّى مَاتَ
(طبرانی: ۳۱۶۷، مستدرک: ۴۲۴۱، بیہقی،
ج ۶، ص ۲۳۹، خصائص، ج ۲، ص ۷۹، سبل
الہدی، ج ۱۰، ص ۲۲۱)

One day the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to him, be like this! (Thus; just the word *Kun* had to come out of his sacred mouth he became like that) and until his death kept making faces.

(Tibraani:3167, Mustadrik: 4241, Baiehaqee, vol-6, pg.239, Khasaais-e-Kubraa, vol-2, pg.79, Subulal Huda, vol-10, pg.221)

See, for which work the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said clearly "*Kun*" immediately it was presented [happened]

وہ زباں جس کو سب کن کی کنجی کہیں اس کی نافذ حکومت پہ لاکھوں سلام

**Woh Zabaan Jis Ko Sab Kun Ki Kunjee Kahayñ
Uss Ki Naafiz Hukumat Peh Laakhoñ Salaam**

(A'laa Hazrat)

That tongue which everyone calls, the key of *Kun* [To Be]
Multitudinous salutations be on its eternal operative jurisdiction

Hazrat Salamah Bin Akwa (*Allaah be pleased with him*) narrates that a person was eating food with his left hand in front of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كُلْ بِيَمِينِكَ فَقَالَ لَا أَسْتَطِيعُ قَالَ لَا
اسْتَطَعْتَ مَا مَنَعَهُ إِلَّا الْكِبَرُ قَالَ فَمَا
رَفَعَهَا إِلَى فِيهِ
(مسلم: ۵۲۶۸، مشکوٰۃ: ۵۹۰۴)

Therefore; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to him, eat with the right hand. He said, I cannot eat with the right hand. Meaning, it is not working. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, go from today it will remain useless [handicapped]. He had spoken this false excuse only due to pride. Therefore; since that day this hand became so useless that it did not ever reach his mouth again.

(Muslim: 5268, Mishkaat: 5904)

Hazrat Anas (Allaah be pleased with him) narrates that a person would write revelations, later he became Murtad [apostate] and joined the polytheists.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ
الْأَرْضَ لَا تَقْبَلُهُ (بخاری: ۳۶۱۷، مسلم:
۵۸۹۸، مشکوٰۃ: ۲۷۸۱-۱۲)

Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, definitely the earth will not accept him (meaning will not keep him within).

(Bukhaari: 3617, Muslim: 2781-14, Mishkaat: 5898)

Therefore; when he died, and the polytheists buried him, the earth threw him out, several times the earth was dug deeper and he was buried but whenever they returned after burying him, the earth would throw him back.

Hazrat Abuu Talhah (Allaah be pleased with him) narrates that person kept lying outside the grave. Until his body was ruined and destroyed, but the earth did not accept him.

تمہارے منہ سے جو کئی وہ بات ہو کے رہی

**Tumhaaray Moonh Say Jou Niklee Woh Baat
Ho Kay Rahee**

Whatever articulated from Your mouth it certainly did
bound to happen

Ameerul Mu'mineen [the Caliph of the true Muslims], Hazrat Alee (Allaah has blessed his face) narrates, that someone inquired, *Yaa Rasoolal Laah* [O Prophet of Allaah Sallal Laahu 'Alaieka Wa Sallam] is the Hajj obligatory each year?

قَالَ لَا وَكَوْ قُلْتُ نَعَمْ لَوْ جَبَّتْ
(ترمذی: ۳۰۵۵، نسائی: ۳۵۸۵، ابن ماجہ:
۲۸۸۳، دارمی: ۱۸۲۹، احمد: ۳۵۱۰)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, no. And if I would have said yes, then it would have been obligatory each year.

(Tirmizee: 3055, Nasaaee: 3585, Ibne Maajah: 2884, Daarami: 1829, Ahmad: 3510)

This is narrated in Ibne Maajah, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, if I would say yes, then every year it will be obligatory and then if you would have not done every year then would have been tormented.

ہے جنبش لب قانون خدا قرآن و خبر کی گواہی ہے

**Hai Ju'nbish-e-Labb Qaanoon-e-Khudaa
Qur'aan o Khabar Kee Gawaah Hai**

The movement of Your lips is the Law of Allaah,
Is the witness of Qur'aan and the revelation

Hazrat Anas Bin Maalik (Allaah be pleased with him) narrates that once:

فَرَكِبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَرَسًا لَابِنِ طَلْحَةَ بَطِيئًا وَكَانَ يَقْطِفُ
فَلَمَّا رَجَعَ قَالَ وَجَدْنَا فَرَسَكَ هَذَا
بَحْرًا فَكَانَ بَعْدُ ذَلِكَ لَا يُجَارَى وَفِي
رَوَايَةٍ فَمَا سَبَقَ بَعْدُ ذَلِكَ الْيَوْمِ
(بخاری: ۲۸۶۷، مشکوٰۃ: ۵۹۰۵)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sat on the bare back [without any saddle] of the horse of Hazrat Abu Talhah (Allaah be pleased with him) the horse was very slow in speed. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came back he said, I found your horse like an ocean meaning found very fast. After that it became so fast, that no horse could step [stride] with it and it

is stated in one narration, that after that day no horse could go ahead of it.

(Bukhaari: 2867, Mishkaat: 5905)

Saiyyidinaa Ghaus e A'zam (Allaah be pleased with him) says, that when the Auliya and Abdaal [Friends of Allaah and the Designated Saints] after attaining excellence of *fanaaiyat* [annihilation] become *Faani Fil Laah Baaqi Bil Laah* then, "Kun" is bestowed to them. Therefore; he says,

وَهِيَ حَالَةُ الْفَنَاءِ الَّتِي هِيَ غَايَةُ أَحْوَالِ
الْأَوْلِيَاءِ وَالْأَبْدَالِ ثُمَّ قَدْ يُرَدُّ إِلَيْهِ
التَّكْوِينُ فَيَكُونُ جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ
بِإِذْنِ اللَّهِ وَهُوَ قَوْلُهُ جَلَّ وَعَلَا فَيُبَغِضُ
كُتُبِهِ يَا ابْنَ آدَمَ أَنَا اللَّهُ الَّذِي لَا إِلَهَ إِلَّا
أَنَا أَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ أَطْعَمُنِي
أَجْعَلَكَ تَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ (فتوح
الغيب على بهجة الاسرار، ص ١٠٩)

And this is the condition of *Fanaa*, which is the extreme of the state of *Auliya* and *Abdaal*. Then they are bestowed "Takween" (to say *Kun*). Then whatever they want, all that happens with the Order of Allaah. Therefore; it is the saying of Almighty Allaah, in His Book that, "O son of Aa'dam, I am Allaah, there is no one Worthy of Worship [Deity] beside Me. I am that, if I say to anything Be, it happens. You also obey Me, I will also make you such, that you will also say to anything, To be, so it will happen." (Futuuhul Ghaieb Alaa Bahjatul Asraar, pg.109)

When the Friends of Allaah and *Abdaal* [the Designated saints] have such grandeur, that they are bestowed *Kun* [to be]. Then what will be the grandeur of *Saiyyid-ul-Auliya-wal-Abdaal* [The Majestic Chief of the Spiritual Leaders], *Saiyyid-ul-A'āmbiyaa-Wal-Mursaleen* [The Chief of all the Prophets and the Messengers] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Indeed; truly said by *Faazil-e-Barelvi* [The most Learned one of Barelvi] A'laa Hazrat,

وہ زبان جس کو سب کن کی کنجی کہیں اس کی نافذ حکومت پہ لاکھوں سلام

Woh Zabaan Jis Ko Sab Kun Ki Kunjee Kahayñ

Uss Ki Naafiz Hukumat Peh Laakhoñ Salaam

That tongue which everyone calls, the key of Kun [To Be]
Multitudinous salutations be on its eternal operative jurisdiction

Hazrat Abu Huraierah (*Allaah be pleased with him*) says, that we were along with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) on a journey. At the time of departing, he heard the voices of crying of Hazrat Hasan and Hazrat Husaien (*Allaah be pleased with them*). Thus; he said to Saiyyidah Faatimah why are the children crying? Hazrat Faatimah (*Allaah be pleased with her*) replied, due to thirst. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called out loudly to everyone and said, does anyone have water? But no one had water. He said to Saiyyidah, give one to me. She gave to him.

فَاَخَذَهُ فَضَمَّهُ إِلَى صَدْرِهِ وَهُوَ يَطْغُمُ مَا
يَسْكُتُ فَاَذَلَّ لَهُ لِسَانَهُ فَجَعَلَ يَبْصُفُهُ
حَتَّى هَدَأَ وَسَكَنَ فَلَمْ أَسْمَعْ لَهُ بُكَاءً وَ
الْآخَرَ يَبْكِي كَمَا هُوَ مَا يَسْكُتُ فَقَالَ
تَاوِلِيْنِي الْآخَرَ فَنَا وَكُنْتُ اِيَّاهُ فَفَعَلَ بِهِ
كَذَلِكَ فَسَكَتَا فَمَا أَسْمَعُ لِهَبَا صَوْتَا
(طبرانی: ۲۶۵۶، ابن عساکر، ج ۱۳، ص
۲۲۲، خصائص کبریٰ، ج ۱، ص ۶۲، بل الہدی،
ج ۱۰، ص ۴۲)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took him and placed him against his chest. He was crying a lot at that time. So, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his tongue in his [child's] mouth. He started sucking it until he was satisfied, after that he did not cry. The other one was still crying. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, give him also to me? She gave him. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also did the same with him. Therefore; both of them after being satisfied became quiet. After this, the voice of their crying was not heard.

(Tibraani: 2656, Ibne Asaakir, vol-13, pg.222, Khasaa'is-e-Kubraa vol-1, pg.62, Subulal Hudaa, vol-10, pg.42)

Benefits

- (1) The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) knows the languages of all the creatures and is more eloquent and articulate than all the creations.
- (2) Whatever comes out of the sacred tongue of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that happens, meaning he has the Authority of *Kun*.
- (3) Whatever comes out from the sacred tongue of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), that becomes the Law of Allaah.
- (4) The Friends of Allaah and *Abdaal* [The Saints appointed in Divine Administration] are also bestowed *Kun*.

Sacred Beard

(Reesh Mubaarak)

ریش مبارک

ریش خوش معتدل مرہم ریش دل
ہالہ ماہ ندرت پہ لاکھوں سلام

*Reesh-e-Khush Mu'tadil Marham-e-Raysh-e-Dil**
Haalah-e-Maah-e-Nudrat Peh Laakhoñ Salaam

Beautifully proportionate beard is a cure for the wounds
of the heart

Multitudinous salutations be on the encircling of the
exceptional Moon

خط کی گرد دہن وہ دل آرا پھبن
سبزہ نہر رحمت پہ لاکھوں سلام

Khat Kee Gird-e-Dahan Woh Dil Aaraa Phaban
Sabzah-e-Nehr-e-Rahmat Peh Laakhoñ Salaam

(A'laa Hazrat)

Beard line around the mouth that charismatically
loveable adornment

Multitudinous salutations be on the foliage of the canal of mercy

*The meaning of *Reesh* in english is beard and the meaning of *Raysh* is wound. In Urdu or Persian this word is written the same way. T/N

The sacred beard of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was very dense and extremely good-looking. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would oil his sacred beard and would also comb his beard, and would cut from its width and length and would shave his sacred moustaches.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) never used any hair-dye etc., because in his sacred beard and blessed head there were not more than twenty white hair.

Hazrat Ibne Seereen Taabi'ee asked from Hazrat Anas Bin Maalik (Allaah be pleased with him) that:

هَلْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَصَبَ فَقَالَ لَمْ يَبْدُلْ الْخَصَابَ
كَانَ فِي لِحْيَتِهِ شَعْرَاتُ بَيْضٍ
(مسلم شريف: ٦٠٤٣)

Did the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) use any hair colour? He said, he never needed to put hair colour because the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had (more or less) ten white hair in his beard.

(Muslim Shareef:6074)

Hazrat Anas Bin Maalik (Allaah be pleased with him) narrates:

لَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً
بَيْضَاءَ (ترمذی: ٣٦٢٣)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not even have twenty white hair in his sacred beard and head.

(Tirmizee:3623)

Therefore; it is proven from some narrations, that total number of white hair in the sacred head and beard of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were seventeen to eighteen.

(Zarqaani Alal Mawaahib, pg.207, Subulal Huda, vol-2, pg.36)

Hazrat Anas (Allaah be pleased with him) narrated, that a Jew arranged the sacred hair of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) meaning trimmed the less and more hair, so he prayed for him.

اَللّٰهُمَّ جَبِّلْهُ فَاَسْوَدَتْ لِحْيَتُهُ بَعْدَ مَا
كَانَتْ يَبْيَضَاءَ

(بیهقی، ج ۶، ص ۲۱۰، خصائص کبری، ج ۲، ص ۲۳، بل الہدی، ج ۱۰، ص ۲۰۷)

That O Allaah, give him beauty. The narrators say, that the hair of the beard of this Jew had become white but due to the blessings of this supplication, they again turned black.

(Baiehaqee, vol-6, pg. 210, Khasaaais-e-Kubraa, vol-2, pg. 23, Subulal Huda, vol-10, pg. 207)

Hazrat Qataadah (*Allaah be pleased with him*) narrates:

حَدَّثَ يَهُودِيٌّ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ نَاقَةً فَقَالَ اَللّٰهُمَّ جَبِّلْهُ فَاَسْوَدَّ
شَعْرُهُ حَتَّى صَارَ اَشَدَّ سَوَادٍ مِنْ كَذَا وَ
كَذَا قَالَ مَعْمَرٌ وَ سَبْعُ غَيْرِ قَتَادَةَ
يَذْكُرُ اَنَّهُ عَاشَ تِسْعِينَ سَنَةً فَلَمْ يَشَبْ
(خصائص کبری، ج ۲، ص ۸۳، المصنف:

۱۹۴۶۲، بل الہدی، ج ۱۰، ص ۳۳)

A Jew milked a female camel for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) prayed in his favour, O Allaah, bless him beauty and elegance. The narrators say, that the hair of his beard became very black and he remain alive for ninety years, but his beard never turned white.

(Khasaaais-e-Kubraa, vol-2, pg.83, Subulal Huda, vol-10, pg.33, Al Musannaf:19462)

Normally the hair cannot turn black after becoming white. Even though it is possible that with the use of some medicine they may turn black, without the colour. But until now such an old man has not been seen, whose beard would have again turned black after becoming white.

It is proven by these two *Ahaadees*, that without any medicine etc., and only with the supplication of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the beards of these two Jews turned black after becoming white.

Hazrat Shaah Waliyyul Laah Muhaddis Dehlvi (*Allaah have mercy on him*) wrote about the biography of his father Hazrat Shaah Abdur Raheem Saahib (*Allaah have mercy on him*) that,

حضرت ایشاں می فرمودند کہ یکبارگی مرا تپ گرفت و آں مرض امتداد یافت و امید حیات بسر آمد در آں ساعت نعرہ واقع شد در آں نعرہ حضرت شیخ عبدالعزیز ظاہر شدند می فرمایند اے فرزند حضرت پیغامبر علیہ وآلہ الصلوٰۃ والتسلیمات بعبادت تو می آیند و شاید ازیں جہت تشریف آوردند و پائے تو آں سوست سریر ترا بوجہ باید گزاشت کہ پائے تو بایں جہت نہ باشد بافت آدم قوت تکلم نبود حاضران را اشارت کردم تا سر میرا از آں جا گردانیدند آں گاہ حضرت رسالت پناہ تشریف آوردند و فرمودند کیف حالک یا بنی! حلاوت ایں گفتار بر من مستولی شد و جدے و بکائے و اضطرابے عجیب بر من ظاہر گشت آنحضرت مرادر برگرفتند بوجہ کہ لحيہ شریف بالائے سر من بود قمیص مبارک از اشک من تر شد و آہستہ آہستہ آں وجد تسکین یافت آنگاہ بخاطرم آمد کہ مدتہاست کہ آرزوئے موئے شریف دارم چه قدر کرم باشد اگر دریں ساعت چیزے ازیں قبیل مرحمت فرمایند بریں خطرہ مشرف شدند و بر لحيہ مبارک دست فرود

The Highly respected father says, that once he had fever and the illness prolonged such that no hope was left for survival. During that time, he had a slight sleepiness. Hazrat Shaiekh Abdul Azeez manifested and said, O son, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is coming to inquire about your health, and maybe he will enter from this side, and your feet are in this direction. The bed should be placed in such a way that your feet are not on this side. I woke up, but did not have the energy to speak. I signaled the visitors to turn my bed on this direction. The same moment, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) entered and said, O son, how are you feeling? The melodious sweetness of his voice had such spiritual effects on me that a strange kind of ecstasy, elation and concern engulfed on me. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) embraced me in such a merciful way, that his sacred beard was on my head. The sacred shirt of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) became wet with my tears and slowly this ecstasy received peacefulness. At that time, it came in my heart, that for a long time I have the desire to have the sacred hair. It would be what a great blessing if at this time anything would be bestowed from

آور دند دو موئے در دست من دادند
 بخاطرم آمد کہ ایں دو موئے در عالم
 شہادت باقی خواہند ماند یانہ، بریں خطرہ
 نیز مشرف شدند و فرمود ایں دو موئے
 دراں عالم باقی خواہند ماند بعد ازاں
 بشارت صحت کلی و امتداد عمر دادند آں گاہ
 افاقت واقع شد چراغ طلبیدم آں دو
 موئے در دست نیاتم اندو ہناک شدم و
 بداں جناب توجہ نمودم غیبیہ واقع شد و
 آنحضرت متمثل گشتند و فرمودند دانا و آگاہ
 باش اے فرزند آں دو موئے راز یرو سادہ
 تو برائے احتیاط نگاہ داشتہ ام از آنجا
 خواہی یافت بافاقت افتادم و از آنجا نیاتم
 در جائے بہ تعظیم مضبوط کردم بعد ازاں
 فرمود از خواص ایں دو موئے یکے آنست
 کہ اولاً باہم پیچیدہ می باشند چوں درود
 خواندہ می شود ہر یکے جدائی ایستد و دیگر
 آنکہ یک مرتبہ سہ کس از منکراں امتحان
 خواستند من بایں بے ادبی رضا نمیدادم
 چوں مناظرہ بامتداد انجامید آں عزیزاں
 آں ہر دو موئے را در آفتاب بردند ہماں
 ساعت ابر پارہ ظاہر شد حال آنکہ آفتاب
 بسیار گرم بود و موسم ابر ہرگز نہ یکے توبہ کردو

this kind. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) became aware of this thought, and moved his hand on his sacred beard, and gave two sacred hair on my hands. It came in my mind, will these two hair also remain with me in *Aalam-e-Shahaadat* [The World of Witness], or not? The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also became aware of his thought and said, these two hair will also remain in that World. Afterwards; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) gave him the good news of his recovery and a long life. At this moment; I woke up and asked for an oil-lamp, but did not find these hair in my hand. I became saddened and diverted attention towards the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), a kind of concealment over-powered me. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) appeared and said, O clever son, be aware that in caution, I have placed these two hair under the pillow, you will find them from there. I woke up and found those hair from there and respectfully preserved them at a certain place. Later he said, a special features of these two hair are these, firstly they are joined together, when *Durood Shareef* is recited then they both stand apart straight. Secondly, once three non-believers demanded a test. I was

دیگر اس گفتند قضیہ اتفاقیہ است، دیگر بار
 بر آوردند دیگر بار بار پارہ ظاہر شد دیگرے
 تو بہ کرد سوئے گفت ایں نیز قضیہ اتفاقیہ
 است سوم بار بافتاب بردند دیگر بار بار
 پارہ ظاہر شد سیمی در سلک تاہاں منسلک
 گشت۔ دیگر آنکہ برائے زیارت بر آورد
 دم مجعی عظیم بود ہر چند کلید بر قفل می نہاد و
 سعی میکرد مفتوح نمی شد۔ بہ دل خود متوجہ
 شدم معلوم شد کہ فلاں جنب است
 بشامت جنابت او میسر نمی آید عیب پوشی
 کردم و ہمہ را بتجدید طہارت فرمودم جنب
 ازاں مجمع بیروں رفت آل گاہ بہ سہولت
 مفتوح گشت، زیارت کردم، حضرت
 ایشان در آخر عمر تبرکات قسمت می
 فرمودند یکے ازاں دو موئے بکاتب
 حروف عنایت فرمودند۔ والحمد للہ رب
 العالمین (انفاس العارفین، ص ۴۰ تا ۴۲)

not ready on this disrespect. When the debate extended, so those friends (for test) took these two hair in the sunlight. Immediately a piece of cloud appeared and overshadowed these hair. Even though the sun was very hot, and it was not a cloudy weather at all. One of them repented, the other one said, that it is just a coincidence. Again, those hair were taken out and again the piece of cloud appeared, the second one also repented. The third one said, this is a mere coincidence. The third time they were again taken out in the sunlight, again a piece of cloud appeared. The third one also connected to the string of the followers. Thirdly, once a lot of people gathered for *Ziyaarat* [to see] of the sacred hair. I tried a lot, that the key would fit in the lock and the lock would open so that all of us would be able to view [do *Ziyaarat*] but the lock would not open. I turned my attention towards my heart and found that a certain person amongst them was not in a pure state [*Juñmbi*]. Due to the mishap of his impurity the lock is not opening. I covered his defect and asked everyone to renew their cleanliness. As soon as, the impure person left the room the lock opened easily and all of us viewed the hair. When in the last age the respected Hazrat, distributed the

sacred relics, so amidst these two sacred hair, one was also given to the writer of these words (*Shaah Waliyyul-Laah*). *Wal Hamdu Lil Laahi Rabbil Aalameen*

(*Anfaasul Aarifeen*, pgs.40-42)

From here we can be well aware of the greatness of Hazrat Shaah Abdur Raheem Saahib (*Allaah have mercy on him*), and his love for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his devotion and affection with the sacred hair. Beside this, a very big issue can also be understood, that Hazrat Shaah Abdur Raheem Saahib did not only imaginary visualize the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Rather the Blessed Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) appeared with his sacred body. Because the sacred hair which were bestowed they are part of the body and Shaah Saahib saw with his own eyes that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) separated them from his real sacred beard and gave them. Moreover; the obvious connection of the sacred hair was with the purified body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). By this it is proven, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) appeared there with his blessed body. Though the others did not see, like Hazrat Jibraa'eel (*Salutations on him*) use to come by himself, in the honourable gathering of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and beside the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) no one could see him.

That is why the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى فَإِنَّ الشَّيْطَانَ لَا يَتَشَبَّهُ فِي صُورِي

“Meaning, the one who has seen me in dreams, so undoubtedly he has only seen me, because the Satan [*Shaietaan*] cannot formulate in my looks.”

(*Bukhaari Shareef*:110)

Beard (Daarhee)

Keeping a beard is a continued old *Sunnah* [tradition] of *Huzoor Saiyyid-e-Aalam* [The Grand Chief of the Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and all the Prophets and Messengers (*Salutations on them*). After the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), *Khulafaa-e-Raashideen* [The four respected Companions], *A'immah-e-Izzaam* [The sacred Scholars and Friends of Allaah] have continuously and permanently practiced this. Hence; there is no argument from anyone against it.

Keeping a beard is *Sunnat-e-Mu'akkadah* [An emphasized tradition] for *Ummat-e-Muhammadiyah* [The Followers of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*]. To shave a beard or to keep it less than one fist is *Haraam* [not permissible] and sin. Also, one who considers it degraded and disgraceful he is an infidel and dejected. Nowadays some people keep a French cut, curson cut fashion beard or keep it only on the chin [Goatee] and some get it all shaved, all of this is the following of the Jews and the Christians.

Some ignorant deny it as being in accordance to the Islaamic Law [*Shari'ah*] and make fun of it, and say that nowhere in the Qur'aan there is an order and proof of keeping it. Since; they are the deniers of the sacred *Ahaadees*, therefore; it seems appropriate to present some verses of the Qur'aan by which it is proven to keep a beard.

The Gracious Allaah Almighty says:

(۱) يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ (النساء: ۵۹) (1) O you who believe! Obey Allaah and obey the Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*].
(*Al-Qur'aan, chapter An-Nisaa, verse 59*)

(۲) مَا أَسْكَمُ الرَّسُولُ فُحْدُوهُ وَمَا نَهَاكُمْ عَنْهُ فَأْتُوا (الحشر: ۷) (2) Whatever the Prophet of Allaah gives you take it. And what he forbids you abstain from it.
(*Al-Qur'aan, chapter Al-Hashr, verse. 7*)

It is proven by these two verses, that in every command and prohibition it is obligatory for every Muslim to obey the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Keeping a beard and to prolong it, is proven by the saying, action and order of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and a clear order of not shaving and cutting it is also present.

Thus; it is proven, that the one who keeps the beard and prolongs it, he is acting on these verses of the Qur'aan and is busy in obeying the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And the one who shaves the beard, he is against Almighty Allaah and His Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

- (۳) مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ 3) He who obeys the Prophet has indeed obeyed Allaah.
(النساء: ۸۰) (Al-Qur'aan, chapter An-Nisaa, verse.80)

It is proven from this verse, that the one who is the follower and is the obedient of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he is actually the follower and the obedient of Almighty Allaah. And the one who is not the obedient of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he is not the obedient of Almighty Allaah. Thus; it is proven those who are keeping the beard they are following Allaah Kareem and His Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And those who are shaving they are disobedient to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and Almighty Allaah.

- (۴) فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا 4) Then O Beloved by your Lord, these people cannot be true believers until they make you their judge in every dispute that breaks out amidst them and do not find any impediment in their hearts against the decision given by you, and submit to it with heart and soul.
(النساء) (Al-Qur'aan, chapter An-Nisaa, verse.65)

This verse proves that whoever does not accept the decision of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) or feels tightness or hesitation in his heart by the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is not a *Mu'min* [True Muslim]. Keeping a beard and growing it, is the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and one who does not accept, and the one who feels hesitant in his heart, according to this verse cannot be a *Mu'min*.

(٥) فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ
أَمْرِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ ﴿٣٧﴾ (النور)

5) Therefore, let those who do against the command of the Prophet fear lest some trial befall them or a painful torment overtake them.

(Al-Qur'aan, chapter An-Noor, verse.63)

This verse proves that the ones who does against the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are punishable in the world for *fitnah* [ordeal] and wickedness and ought to have enormous wrath in the hereafter.

(٦) يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي
السَّلَامِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ (البقره)

6) O you who believe, enter Islaam as a whole and do not follow the footsteps of the Devil. Surely, he is your open enemy.

(Al-Qur'aan, chapter Al-Baqarah, verse 208)

The reason behind the revelation of this verse is this, that Hazrat Abdul Laah Bin Salaam and his associates who were earlier a Jew, even after converting to Islaam he would hate the meat of the camel, because in his previous religions it was *Haraam* [not permissible] to eat the meat of camel. This is a rule, those things which are used in the childhood they are liked and those things for which there is dislike since childhood, surely a hindrance is developed in nature by their use. Moreover; eating camel's meat is not even *Farz* [obligatory], *waajib* [necessary] and *Sunnat-e-Mu'akkadah* [favoured tradition] by refusing which opposing Islaam would be imposed, it is only allowed and lawful. Therefore; Hazrat Abdul Laah Bin Salaam and his companions with this

thought that by leaving it, there is also no resistance to Islaam in discarding it, and they can also follow their previous *Shari'ah* [Law], would not eat the meat of camel. While the Muslims would eat the meat of camel without hesitation. Therefore; once Hazrat Abdul Laah and his companions avoided to eat with the Muslims, and they started showing aversion. Thus; Almighty Allaah did not like this thing and a verse was revealed that, O believers, enter into Islaam completely, eat from whatever that has been declared as permitted and *Halaal* and do not show dislike for those things which are permitted in Islaam. Those orders which have been canceled do not apply them.

Pay attention, that when to discard an act that is *Jaa'iz* [permitted] and lawful is a cause of imperfection to Islaam then that act which is *Waajib* [necessary] and *Sunnat-e-Mu'akkadah* [favoured tradition] to discard it or to feel disgusted, will be a cause of what a great harm to Islaam. By this it is clear that the ones who shave beard, there is deficiency in their Islaam they are not fully submitted to Islaam.

Almighty Allaah says:

(٤) وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا
تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُؤَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ
جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾ (النساء)

7) And who ever opposes the Prophet after the way of guidance has become clear on him, and follows the way other than the way of the Muslims, so We will let him turn where he himself turned, and We will enter him in Hell. And that is a very bad place for returning.

(Al-Qur'aan, chapter An-Nisaa, verse.115)

It is proven by this verse that after the clarity of the truth, any person who opposes the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and after leaving the ways of the Muslims chooses his own separate path, his abode is hell.

Undoubtedly; all the Prophets and the Messengers, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), all the Companions, the Taabi'een [The generation of Muslims that came after the Companions], the Tab'a Taabi'een [The generation after the Taabi'een], A'immah-e-Mujtahideen [The Leaders of Jurisprudence], Muhaddiseen-o-Mufasssireen [The Narrators of Hadees and the Interpreters of Qur'aan], Auliya [The respected Friends of Allaah], and all the Mu'mineen [true Muslims], Saaliheen [the Pious people], from the Salaf [The earlier ones] till the Khalaf [the later ones], all of them have unanimous consensus verbally and by action on the beard and all of them kept a beard and gave the orders of keeping the beard. Therefore; the person who opposes this such great Sunnah [tradition] he is worthy of hell and is liable of the Wrath of Almighty Allaah. Almighty Allaah is displeased by him and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is angry with him.

May Almighty Allaah by the mediation of His Beloved, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would give all the Muslims the love of His Beloved, and the ability of acting according to the Islaamic orders and narrations. Aameen

I wish, every person of the Muslim nation, would have been a mirror of the Islaamic teachings and an example of the character and actions of Salaf Saaliheen [The earlier pious people] and would have safeguarded Islaamic customs. So; that, the other Nations would have received an impression of this religion and faith, its knowledge and action, and piety and virtues, but....

اس کی نظر میں دل فریب رنگ تمدن فرنگ کر دیئے محوسر بسر اپنے سلف کے واقعات

***Iss Kee Nazar Mayñ Dil Farayb Rang-e-Tamaddun-e-Firang
Kar Diyay Mahv Sar Ba Sar Apnay Salaf Kay Waaqi'aat***

In his eyes are the fascinating colours of the culture of the West
Have totally forgotten the events of his ancestors

مغربی علم ہو گیا باعث فخر اب اسے مصحف پاک اور حدیث ہو گئے کہنہ واقعات

Maghribi Ilm Ho Gayaa Baa'is-e-Fakhr Ab Isay
Mus haf-e-Paak Aur Hadees Ho Ga'ay Kuhnah Waaqi'aat

The knowledge of West have now become a cause of
pride for him

The Holy Qur'aan and *Hadees* have become old stories

نفل نکو سے منحرف اور نہ شوق بندگی تھیڑ و سنیما ہیں اب اس کے رہن التفات

Fe'l-e-Niku Say Munharif Aur Nah Shauq-e-Bandagee
Theatre o Cinema Hayñ Ab Iss Kay Raheen-e-Iltifaat

Distracted from virtuous deeds and nor has the passion
of worshipping

Drama and Cinema are now his center of attention

In this era filled with *Fitnah* [maliciousness] when from every direction, evils of different kinds and types are ruining the religion and destroying the customs of religion. And there is such a great empowerment of luxurious lust on the souls. It has become difficult and a cause of shamefulfulness and disgrace to walk on the path of the traditions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). In such a period, one receives enormous rewards for walking on the way of guidance and following the *Sunnah* [Traditions].

Therefore; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

مَنْ تَبَسَّكَ بِسُنَّتِي عِنْدَ فَسَادٍ أُمَّتِي

فَلَهُ أَجْرُ مِائَةِ شَهِيدٍ (مشکوٰۃ: ۱۷۰)

Any person who will remain firmly
steadfast on my *Sunnah* [tradition].
When *Fitnah* [maliciousness] and
Fasaad [animosity] is spread in my
Ummah [Nation]. So; for him there
is a reward and award of hundred
martyrs.

(*Mishkaat:176*)

Size of Beard

Having the length of the beard equivalent to one fist is the last limit of *Sunnah* [tradition]. It is not allowed to keep shorter than this, and if it grows little bigger than this, it is permissible rather it's even better. To keep it so long and broad that it reaches the extent of ridicule and becomes a cause of fun, it is *Makrooh* [repulsive].

Hazrat Abu Huraierah (*Allaah be pleased with him*) narrated that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

جُرُّو السَّوَارِبَ وَأَرْخُوا الدِّبْيَ خَالِفُوا
النَّجُوسَ (مسلم شریف: ۲۰۳)

Trim moustaches and grow beard
and oppose the fire worshippers
[Zoroastrians].

(Muslim Shareef:603)

Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

خَالِفُوا النُّسْرِيْنَ وَفَرِّقُوا الدِّبْيَ وَاخْفُوا
السَّوَارِبَ (بخاری شریف: ۵۸۹۲)

Oppose the polytheists, grow the
beards and trim the moustaches.

(Bukhaari Shareef:5892)

In both these *Ahaadees*, it has been ordered to grow the beards, trim the moustaches and oppose the polytheists and *Majoos* [Fire worshipper]. The scholarly Leaders of the *Hadees* have clarified that during the worldly era of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) some amongst the polytheists and the Fire worshipper would either keep small beards and some would shave it and they would keep big moustaches. Therefore; it was ordered to oppose them, that do not keep small beards nor shave them, rather grow it and trim the moustaches.

Now the question arises, what should be the minimum length of the beard, which would also be different than the beards of the Polytheists and Fire worshipper, and it would also be according to the Prophetic order (*Sallal Laahu 'Alaiehi Wa Sallam*) to “grow the beards?”

Thus; it is stated in regard to the narrators of the following *Ahaadees* of Bukhaari and Muslim, the most respected companions Hazrat Abdul Laah Bin Umar and Hazrat Abu Huraierah (*Allaah be pleased with them*) that it is clearly present regarding them, they would trim the part that was more than one fist.

Therefore; it is written in *Bukhaari Shareef* (#5892):

كَانَ ابْنُ عُمَرَ إِذَا حَجَّ أَوْ اعْتَمَرَ قَبِضَ عَلَى
لِحْيَتِهِ فَمَا فَضَلَ أَحَدًا - وَرُويَ وَمِثْلُ
ذَلِكَ عَنْ أَبِي هُرَيْرَةَ وَفَعَلَهُ عُمَرُ رَضِيَ اللَّهُ
عَنْهُ بِرَجُلٍ وَعَنِ الْحَسَنِ الْبَصْرِيِّ يُوْخَذُ
مِنْ طُولِهَا وَعَرْضِهَا (ارشاد السارى شرح
البخارى، ج ٨، ص ٣٥٠)

When Ibne Umar would perform Hajj or Umrah, then that part of the beard which would be more than a fist, he would get it trimmed. And similar, to this, it is narrated by Hazrat Abu Huraierah, (that he would also get the extra part trimmed). Hazrat Umar (*Allaah be pleased with him*) did this with a person that his beard which was more than a fist, he had it trimmed. And it is narrated by Hazrat Hasan Basri (*Allaah be pleased with him*) that he would trim extra hair of beard from its length and width.

(*Irshaad us Saari Sharhul Bukhaari, vol-8, pg.450*)

Can this be said about these great personalities, that they declared as doing against the *Sunnah*? Or did anyone amidst the Companions objected on their, this act? No, not at all. It is proven, that *Masnoon* [the approved] length of the beard [in *Sunnah*] is one fist. Therefore;

Hazrat Amar Bin Shu'aieb narrates from his father and he from his grandfather that,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ
يَأْخُذُ مِنْ لِحْيَتِهِ مِنْ عَرْضِهَا وَطُولِهَا
(ترمذى: ٢٧٢٢)

Certainly, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would trim the beard from its length and width.

(*Tirmizee:2762*)

Imaam-e-Ahle Sunnat Hazrat Maulana Ahmad Rizaa Khan (*Allaah have mercy on him*) says, that the limit of the beard, according to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), Hazrat Abdul Laah Bin Umar, Hazrat Abu Huraierah etc., and according to the actions and the saying of the companions and the *Taabi'een* [the generation after the Companions], and our *Imaam-e-A'zam* Abu Haneefah (*Allaah have mercy on them*), and the *Muharrar-e-Mazhab* [the Writer of our Hanafee doctrine of religion] Imaam Muhammad (*Allaah be pleased with him*) by making it clear from the general books of *Fiqh* and *Hadees*, the limit of the beard is one fist only. Now it has just been mentioned in the words of the scholars, none of them felt it *halaal* [permissible] to cut shorter than this. Cutting what is more than one fist [handful] is *Masnoon* in front of us. Instead in *Nihaayah*, it has been interpreted by the word of *Wujuub* [mandatory action]. See; its details in '*Bahr-o-Nahr*', '*Durr-e-Mukhtaar*', and its footnotes etc., from the books of *Fiqh* in '*Mirqaat* and *Lam'aat* and *Minhaaj* etc., from the books of *Hadees*, '*Quutul Quloob*' and '*Ihyaaul Uloom*,' etc., and the books of *Sulook* [spiritual path].

Every wise person knows,

خَيْرُ الْأُمُورِ أَوْسَطُهَا - قَالَ اللَّهُ تَعَالَى وَكَانَ بَيْنَ ذَلِكَ قَوَامًا
وَقَالَ اللَّهُ تَعَالَى وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا (لَمْعَةُ الضُّحَى فِي أَعْقَاءِ الْحَيَاةِ ص ٣٣)

The best work is the moderate one.

Almighty Allaah says, And Seek a way in between.
(*Holy Qur'aan, chapter Al Israa, verse.110*)

And Almighty Allaah says, and remain in between the two on the middle path.
(*Holy Qur'aan, chapter Al Furqaan, verse.67*)

(*Lam'atud Duhaa Fii I'faa ul Luhaa, pg.33*)

Benefits

- (1) The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) always knows about his slaves, and he can go when and where ever he wants, and by removing the sorrows of his slaves does mercifulness and graciousness on them.
- (2) The sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are unmatched and exemplary and the clouds shade on them. And they can know about the recitation of *Durood Shareef*. Therefore; they become straight and separated.
- (3) The sacred hair of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are so sacred and pure that someone who is not clean he cannot view them.
- (4) The *Auliyaa Allaah* [the Friends of Allaah] can foresee with their *Tasarruf* [Power of Sway], and *Noor-e-Firaasat* [the perception of Luminance] the apparent and hidden conditions. Like, Hazrat Shaiekh Abdul Azeez Saahib (*Allaah have mercy on him*) came and ordered to change the direction of the bed.
- (5) That to keep a beard is *Sunnat-e-Mu'akkadah* [favoured tradition]. The one who discards them is a great sinner, denier, opposer and is liable of hell.

Sacred Neck, Shoulders and the Spine (Gardan, Kandhay, Pusht Mubaarak)

گردن، کندھے، پشت مبارک

جس میں نہریں شیر و شکر کی رواں
اس گلے کی نضارت پہ لاکھوں سلام

**Jis Mayñ Nehrayñ Hayñ Sheer o Shakar Kee Rawaan
Uss Galay Kee Nuzaarat Peh Laakhoñ Salaam**

In which the canals of milk and honey flows
Millions of salaams be upon the freshness of that throat

دوش بردوش ہے جن سے شان شرف
ایسے شانوں کی شوکت پہ لاکھوں سلام

**Doush Bar Doush Hai Jin Say Shaan-e-Sharaf
Aissay Shaanoñ Kee Shaukat Peh Laakhoñ Salaam**

The honour and greatness which the Almighty Allaah has
bestowed to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it is
continuous by his mercy, And from shoulder to shoulder his *Ahle
Baiet* and *Auliya* are receiving dignity from his graciousness
Millions of salaams be upon the imperial grandiosity of such
shoulders

حجر اسود کعبہ جان و دل
یعنی مہر نبوت پہ لاکھوں سلام

**Hajr-e-Aswad-e-Ka'bah-e-Jaan o Dil
Ya'nee Muhr-e-Nubuwwat Peh Laakhoñ Salaam**

(A'laa Hazrat)

Hajr-e-Aswad [Black stone of Paradise] is the Ka'bah of heart* and
soul, Meaning millions of salaams be upon that Seal
of Prophethood

* My Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the Ka'bah of every heart and
soul, and the Seal of Prophethood that is placed on his sacred spine, it is like the
Hajr-e-Aswad in the Holy Ka'bah. [T/N]

The sacred neck of *Huzoor Pur Noor* [The Majesty filled with Luminance/Divine Light], *Saiyyid-e-Aalam* [The Lord of the Universe] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was beautifully arched, long with elegant moderation and was bright white like moonlight **كَانَ عُنُقُهُ ابْنَيْنِ فَضَّةً**

(*Shumaail-e Tirmizee*, vol-1, pg. 22, *Khasaais-e-Kubraa*, vol-1, pg. 75, *Baiehaqee* vol-1, pg. 274, *Ibne Asaakir* vol-3, pg. 398).

It was charmingly attractive as if, his neck was *Suraahi* [long necked earthen vessel] of silver. The sacred shoulders of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also had unique grace and dominance, very beautiful that no human had like them.

Ibne Saba'a and Razeen has mentioned in his excellences:

أَنَّهُ كَانَ إِذَا جَلَسَ يَكُونُ كَتِفُهُ أَعْلَى مِنْ جَبِينِ الْجَالِسِينَ
(*زرقانی علی المواب، ج ۴، ص ۲۰۰*)

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would sit amidst the other people, his sacred shoulder would be higher than everyone.

(*Zarqaani Alal Mawaahib*, vol-4, pg. 200, *Subulal Huda*, vol-2, pg. 83)

Hazrat Abu Huraierah (*Allaah be pleased with him*) narrated that whenever the sacred shoulders of *Huzoor Pur Noor* [The Grand Prophet filled with Luminance/Divine Light] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would be uncovered,

فَكَانَ سَيْبِكَةً فَضَّةً (بَيِّنَةً) ج ۲، ص ۲۵
۲۷۵، بزار، ترمذی شاکل، ج ۱، ص ۲۵ و
خصائص کبری، بل الہدی، ج ۲، ص ۴۳

It would seem that they are molded by silver.

(*Baiehaqee*, vol-2, pg. 275, *Bazaar*, *Tirmizee Shumaail*, vol-1, pg. 25, *Khasaais-e-Kubraa*, vol-1, pg. 127, *Subulal Huda*, vol-2, pg. 43)

Imaam Fakhr-ud-Deen Raazi (*Allaah be pleased with him*) narrates, that once Abu Jahal came with the intention of hitting a stone at the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam),

رَأَى عَلَى كَتِفَيْهِ ثُعْبَانَيْنِ فَأَنْصَرَفَ
مَرْعُوبًا (تفسير کبیر، زرقانی، ج ۵، ص ۱۹۵)

Thus; he saw two big pythons [big snakes] on the sacred shoulders so he ran away with fear.

(*Tafseer-e-Kabeer*, *Zarqaani Alal Mawaahib*, vol-5, pg. 195)

Hazrat Alea (*Allaah has blessed his face*) narrates that on the day of conquering Makkah, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed me on his shoulders to break the idols, the condition of the power [vitality] of these shoulders was such,

أَنِّي لَوَشِئْتُ نِلْتُ أَفْقَ السَّمَاءِ
(المستدرک: ۳۳۸، خصائص کبری، ۲۶۴،
سبل الہدی، ج ۵، ص ۲۳۶)

that if wanted I could have reached till the edges of sky.

(Al Mustadrik: 3387, Khasaais-e-Kubraa:264, Subulal Huda vol-5, pg.236)

Hazrat Muharrish Ka'abi (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) tied the *Ihraam* [cloth worn for *Umrah*] with the intention of *Umrah* from Ji'irraanah [place] in the night.

فَنَظَرْتُ إِلَى ظَهْرِهِ كَأَنَّهُ سَبِيكَةٌ فِضَّةٍ (احمد،
تہذیبی، ج ۱، ص ۲۰۷، خصائص کبری، ج ۱، ص
۷۳، زرقانی علی المواہب، ج ۴، ص ۱۸۸، سبل
الہدی، ج ۲، ص ۴۵)

Hence, my glance fell on his sacred back, so it seemed like, as if, it is moulded by silver.

(Ahmad: 23225, Baiehaqee, vol-1, pg. 207, Khasaais-e-Kubraa, vol-1, pg.73, Zargaani Alal Mawaahib, vol-4, pg.188, Subulal Huda, vol- 2, pg.45)

Hazrat Wahab Bin Munabbah (*Allaah be pleased with him*) narrates:

لَمْ يَبْعَثِ اللَّهُ نَبِيًّا إِلَّا وَكَدُ كَانَتْ عَلَيْهِ
شَامَةُ السُّبُوءَةِ فِي يَدِهِ الْيُمْنَى إِلَّا نَبِيَّنَا
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ شَامَةَ السُّبُوءَةِ
كَانَتْ بَيْنَ كَتِفَيْهِ
(حاکم: ۴۱۰۵، خصائص کبری، ج ۱، ص ۶۱،
سبل الہدی، ج ۲، ص ۵۰)

Almighty Allaah did not send any Prophets rather their Seal of Prophet-hood would be on their right hand. Except our Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) his seal of Prophet-hood is, in between both the shoulders.

(Haakim:4105, Khasaais-e-Kubraa, vol-1, pg.61, Subulal Huda, vol-2, pg.50)

Hazrat Ubaad Bin Amar (*Allaah be pleased with him*) says:

كَانَ خَاتَمُ السُّبُوءَةِ عَلَى طَرَفِ كَتِفِهِ

That the Seal of Prophet-hood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa*

الْيَسْبَ كَأَنَّهُ رُكْبَةُ عِزٍّ وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكْرَهُ أَنْ يُرَى الْخَاتَمُ (طبرانی، المعجم، نصاب كبرى، ج ۱، ص ۶۰، سبل الهدى، ج ۲، ص ۴۶)

Sallam) was towards the left shoulder as if, it is the knee of goat. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not like it to be viewed.

(Tibraani, Abu Nu'aiem, Khasaais-e-Kubraa, vol-1, pg.60, Subulal Huda, vol-2, pg 46)

Hazrat Saaib Bin Yazeed (Allaah be pleased with him) says:

تُبْتُ خَلْفَ ظَهْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَظَرْتُ إِلَى خَاتَمِهِ بَيْنَ كَتِفَيْهِ مِثْلَ زِيْرِ الْحَجَلَةِ (بخاری و مسلم: ۶۰۸۷، ترمذی: ۳۶۴۳، طبرانی کبیر: ۶۶۸۰، سبل الهدی، ج ۲، ص ۴۵)

I was standing behind the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and I saw the Seal of Prophet-hood between both his shoulders like the partridge button.

(Bukhaari, Muslim:6087, Tirmizee:3643, Tibraani Kabeer:6680, Subulal Huda, vol-2, pg.45)

Hazrat Jaabir Bin Samurah (Allaah be pleased with him) says that:

رَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ يُشْبِهُ جَسَدَهُ (مسلم شریف: ۶۰۸۴، بیہقی، ج ۱، ص ۲۳۵، طبرانی کبیر: ۱۹۱۸، حاکم: ۴۱۹۷، ابن حبان: ۳۶۰۱، سبل الهدی، ج ۲، ص ۴۵)

I saw his Seal of Prophet-hood near his shoulder like the egg of a pigeon. According to its colour it resembled the body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Muslim Shareef: 6084, Baiehaqee, vol-1, pg.235, Tibraani Kabeer:1908, 1918, Subulal Huda, vol-2, pg.45, Haakim: 4197, Ibne Hibbaan:3601)

Hazrat Salmaan Faarasi (Allaah be pleased with him) narrates:

أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَالْقَى إِلَيَّ رِدَاءَهُ وَقَالَ انْظُرْ إِلَى مَا أَمَرْتُ بِهِ فَرَأَيْتُ الْخَاتَمَ بَيْنَ كَتِفَيْهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ (بیہقی، ج ۱، ص ۲۶۶، نصاب

I came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his sacred chaadar [sheet] on me and said, see what you have been ordered to see. So; I saw his Seal

کبریٰ، ج ۱، ص ۵۹، المستدرک: ۴۱۹۷، ابن
عساکر، ج ۱، ص ۳۹۱، سبل الہدی، ج ۲، ص ۴۵،
کنز العمال: ۱۷۸۲۲)

of Prophet-hood, like the egg of a pigeon, in between both the shoulders.

(Baiehaqee, vol-1, pg.266, Khasaais-e-Kubraa, vol-1, pg.59, Al Mustadrik:4197, Subulal Huda, vol-2, pg.45, Ibne Asaakir, vol-1, pg.391, Kanzul Ummaal:17822)

Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) narrates:

كَانَ خَاتَمُ النَّبُوءَةِ عَلَى ظَهْرِ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَ الْبُنْدَقَةِ مِنْ
لَحْمٍ مَكْتُوبٌ فِيهَا بِاللَّحْمِ مُحَمَّدٌ
رَسُولُ اللَّهِ (ابن حبان: ۶۳۰۲، ابن عساکر،
حاکم، خصائص کبریٰ، ج ۱، ص ۶۰، سبل الہدی،
ج ۲، ص ۴۶، فتح الباری، ج ۶، ص ۵۶۳)

That on the sacred back of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the Seal of Prophethood was like a piece of flesh, on which with the flesh [meaning it was naturally] written "محمد رسول الله" [Sallal Laahu 'Alaiehi Wa Sallam].

(Ibne Hibbaan: 6302, Ibne Asaakir, Haakim, Khasaais-e-Kubraa, vol-1, pg. 60, Subulal Huda, vol-2, pg.46, Fathul Baari, vol-6, pg.563)

The different narrations which are present regarding the Seal of the Prophet-hood. They can be analysed like this, that whoever has compared it with whatever. They have done it according to their mind, and the comparison of every person is according to his own mind.

Hazrat Julhamah Bin Urfatah narrates that once I came to Makkah. At that time, residents of Makkah were struck by the catastrophe of great famine. The Quraiesh jointly came to Abu Taalib and said, O Abu Taalib, the people are afflicted in immense calamity. Come out and pray for rain from Almighty Allaah.

فَخَرَجَ أَبُو طَالِبٍ وَ مَعَهُ غُلَامٌ كَانَتْهُ
شَمْسٌ دَجِنَ تَجَلَّتْ عَنْهُ سَحَابَةٌ قُتِبَاءُ
وَ حَوْلَهُ أُغْيَلِبَةٌ فَأَخَذَهُ أَبُو طَالِبٍ

Thus; Abu Taalib went out, along with him was such a Nooraani [luminous] boy, that as if he was a sun. Who had come out from the

فَالصَّقَ ظَهْرُهُ بِالْكَغْبَةِ وَلَاذَا الْغُلَامِ
بِإِصْبَعِهِ وَمَا فِي السَّيَاءِ قَزَعَةٌ فَأَقْبَلَ
السَّحَابَ مِنْ هَهُنَا وَ هَهُنَا وَأَعْدَقَ
وَأَعْدَوْدَقَ وَانْفَجَرَكُهُ الْوَادِي وَأَخْصَبَ
النَّادِي وَالْبَادِي وَفِي هَذَا يَقُولُ أَبُو
طَالِبٍ (زرقاني على المواهب، ج ١، ص ١٩٠،
مختص كبرى، ج ١، ص ٨٦، سبل الهدى، ج ٢،
ص ١٣٤، سير اعلام النبلاء، ج ١، ص ٥٥)

black clouds and there were some other children around him too. [After reaching the *Baiet-ul-Laah Shareef*], Abu Taalib placed the back of this *Noorani* [luminous] boy with the wall of the Ka'bah. This luminous boy pointed his finger, towards the sky, even though at that time there was not any piece of cloud on the sky. But by his gesture, the clouds came from all sides and it rained so much, that the forest over-flowed and the people of the city and village were greatly flourished. (And the catastrophe of famine dispelled). Abu Taalib has pointed towards this in his verses.

(Zarqaani Alal Mawaahib, vol-1, pg.190, Khasaais-e-Kubraa, vol-1, pg.86, Subulal Huda, vol-2, pg.137, Siyaru l'laamun Nubalaa, vol-1, pg.55)

وَ اِيْيَضَّ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثَمَالَ الْيَتَامَى عِصْمَةً لِلْأَرَامِلِ

That one with fair complexion, from the alms of whose sacred
luminous face the water of rain is desired,
Is the protector of the orphans and the guardian of the widows

يَلُوذُ بِهِ الْهَلَاكُ مِنْ آلِ هَاشِمٍ فَهُمْ عِنْدَهُ فِي نِعْمَةٍ وَ فَوَاضِلِ

Zealous people like Bani Haashim at the time of destruction
and catastrophe would plea and request from him and they
would recieve immense blessings and rewards by coming in his
presence

(Zarqaani Alal Muwaahib, vol-1, pg.190, Khasaais-e-Kubraa, vol-1, pg.86, Subulal Huda, vol-2, pg.137)

Before the making of the sacred pulpit, there was a pillar of date tree in the sacred Masjid, on which, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would lean his sacred back and give a lecture. After the making of pulpit, when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sat on the pulpit, then a very unhappy sad voice started coming out from this pillar.

استن حنانه از ہجر رسول نالہ می زد ہم چو ارباب عقول

Usstun-e-Hannaanah Az Hijr-e-Rasool
Naalah Mee Zad Hamchuu Arbaab-e-Uquul

(Masnaavee Ruumi)

Sutoon-e-Hannaanah in separation from the Prophet
Cried intensely like the sensible people cry

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came down from the pulpit and embraced it to his chest, thus; it got comforted and it became quiet. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Allaah's oath, if I would have not embraced it to my chest then it would have kept crying until the Day of Resurrection. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had it cut and buried it under the sacred pulpit.

(Subulal Huda, vol-8, pg.214, Zarqaani Alal Mawaahib, vol-4, pg.138, Al Bidaayah wan Nihaayah, vol-6, pg.142)

Some ignorant foolish have refused to accept this *Hadees* therefore; they say that for crying, feeling, heart, brain, lungs, neck and complex human system is needed. From where did all of this come in this tree? If you will say this was a miracle, then why did the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) refuse to show this miracle to the infidels and said it clearly, هَلْ كُنْتُ إِلَّا بَشَرًا رَّسُولًا I am a human being, whose work is to deliver the Message of Almighty Allaah, not to show miracles. And what is the reason of showing miracles in front of the Muslims, they had already converted to Islaam.

(As stated Dou Islaam, Author Dr. Ghulaam Jeelaani Barq, pg.337)

I wish, before denying the sacred *Hadees* of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) these people would have understood it from

some qualified teacher of *Hadees*? The condition of these people is just like that person, who becomes a Doctor or *Tabeeb* [physician] by reading books of medicine and pharmacy by themselves. And then also starts the treatment of the people. May Allaah protect the people from such doctors and *Hakeem* [physician] because the result of the treatment of such Doctors and *Hakeem* can be what else besides this that, "neither will the illness survive nor the patient."

Keep in mind, just like the one who reads the books of Medicine or *Hikmat* by themselves do not have the right that he would claim to be a Doctors or *Tabeeb*, and treat the people. Until he does not read them with experience from some learned Doctor or *Hakeem*. Exactly just like that, these people do not certainly have the right, that they would claim to have the understanding of *Hadees*, and would talk in *Hadees*. Until they do not study *Ahaadees* from some worthy teacher.

It is very amazing, that these people who in their own thoughts claim to have the belief on Qur'aan and the understanding of Qur'aan, why they did not understand this *Hadees*? And how did they become the denier of it's authenticity? Even though the Holy Qur'aan gives a clear proof of the correctness of this *Hadees*. Therefore; Almighty Allaah said while explaining the conditions of the destruction and death of Pharaoh [*Fir'aun*] and his nation. He says,

<p>فَمَا بَكَتُ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ (الدخان: ٢٩)</p>	<p>And the heavens and the earth did not shed tears over them. (Al-Qur'aan, chapter Ad-Dukhaan, verse 29)</p>
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This verse proves that the heavens and earth do cry, but they did not cry on the destruction and death of Pharaoh [*Fir'aun*] and his nation. Similarly; they do not cry over the death of other non-believers. Yes; they cry over the death of the *Mu'mineen* [True Muslims] and the *Saaliheen* [pious people]. Like it is stated in correct *Ahaadees*. So, the deniers of *Ahaadees* should also deny

this verse of the Holy Qur'aan, in which it is proven that the earth and sky cried. Otherwise; as they believe that the presence of the sensitive heart and mind, neck and lungs and complex body system is necessary for crying, they should also prove that feeling in the earth and the sky.

وَأَنَّ مِنْهَا لَمَّا يَهْطُ مِنْ خَشْيَةِ اللَّهِ
(البقره: ٧٤)

And there are some (stones) amid them that fall down with the fear of Allaah.

(Al-Qur'aan, chapter Al-Baqarah, verse.74)

لَوْ أَنزَلْنَاهُ الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَهُ
خَاشِعًا مُّصْبِرًا مِّنْ خَشْيَةِ اللَّهِ
(الحشر: ٢١)

Had we revealed this Qur'aan on a mountain, you would have certainly seen it bow down in humility splitting in to pieces with the fear of Allaah.

(Al-Qur'aan, chapter Al-Hashr, verse.21)

In these two verses, the presence of the Fear of Allaah in stones and mountains is clearly proven. And fear and grief are both the conditions of heart. So; the deniers of the *Ahaadees* should either prove the presence of flesh and body, heart and mind in the stones and the mountains, like they want in *Sutoon-e-Hannaanah* [the Pillar of Hannaanah] and or like that *Saheeh Hadees* should also deny these two verses of the Qur'aan.

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ
وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ
يَحْتَمِلَهَا وَأَشْفَقْنَ مِنْهَا
(الاحزاب: ٧٢)

Undoubtedly We offered the Trust to the heavens, and the earth and the mountains, but they refused to bear it and were afraid of it.

(Al-Qur'aan, chapter Al-Ahzaab, verse.72)

This sacred verse clearly proves that the skies, earths and mountains excused from carrying the weight of Trust and were afraid of it. So, was their fearing and excusing through the heart and mind or was it without the heart and the mind?

Similarly; from various verses of Holy Qur'aan, the hearing and seeing, keeping the differentiation between the wrong and right, Glorifying Allaah, laughing and crying is proven for many things even without having body and flesh, heart and mind, ears and tongue, neck and lungs and complex body system.

So; along with the denying of this *Hadees*, will also have to deny all these evidences. Otherwise; along with these evidences they will also have to accept this reality that without any doubt that *Sutoon-e-Hannaanah* did cry due to separation from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فلسفی کہ منکر حنانہ است از حواس اولیاء بیگانہ است

***Falsafee Keh Munkir-e-Hannaanah Ast
Az Hawaas-e-Auliya Baygaanah Ast***

(Ruumi)

The Philosophers are the deniers [not acceptors] of the crying of
Sutoon-e-Hannaanah

Because they are unaware of the qualities of the senses of the
Friends of Allaah

And this objection of the deniers about this *Hadees* that, if this was a miracle then, when the non-believers demanded for a miracle, why did the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) decline after saying this, *هَلْ كُنْتُ إِلَّا بَشَرًا رَّسُولًا* (*Al Qur'aan, chapter Al Israa, verse 93*) [Who am I but a man sent by Allaah] and what is the need of showing miracles to the Muslims? They had already accepted the Faith.

This is that evidence of their intellectual capability and understanding of Qur'aan which has exposed this, that they make loud noise but are hollow from inside.

The real matter is, which the denier of *Hadees* did not understand, "Once the infidels gathered and said to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that, if you desire for wealth and money, prestige and fame, and ruling power etc., then this desire of yours can be fulfilled. And if you are affected by some brain disease then

should your treatment etc., be done. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, I am not the desirer of wealth or power, the matter is only this, Allaah has sent me by making me, His Prophet, and has revealed His book on to me, and has Ordered me that by Accepting Him, should give you the good news of Allaah's happiness, blessing and salvation in the hereafter. And on denying make you fearful of the torments of Almighty Allaah. I have delivered you the Message of my Rabb."

They said, we will never believe in you, unless you will not start a fountain from the earth for us, especially for us there would not be, a garden of grapes and dates, then you may start many rivers in it or you may make the sky fall on us in pieces, or you may not present Allaah and the Angels and make them stand in front of us, or your house may not become of gold, or you may not climb the sky in front of us. Moreover; we will also not at all believe if you will even climb the sky. Unless you may also not descend a book on us, which we would be able to read ourselves etc., etc. So, in its reply Almighty Allaah said,

قُلْ سُبْحَنَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا (*Al Qur'aan, chapter Al Israa, verse.93*) [Say My Beloved, Glory be to My Nourisher, who am I but a man sent by Allaah]. This does not at all mean that a miracle cannot be evident by his hand. Thinking like this is ignorance and deviation.

Undoubtedly Almighty Allaah is Pure, from every weakness, damage and defect and is All-Mighty on everything He Wills. To show such signs is not difficult for Him. But He knew, that these people will not believe even after viewing requested miracles. And those who do not believe even after seeing requested signs and miracles, they are destroyed and devastated. Like it is stated:

وَمَا مَعَنَا أَنْ تُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ
كَذَّبَ بِهَا الْأَعْيُنُ (الاسراء: ٥٩)

And therefore We abstained from sending such signs because the former people belied them.

(*Al-Qur'aan, chapter Al-Israa, verse.59*)

And if they would have also denied then their condition would have been also like the earlier one's. And they would have certainly

denied at that time and the Divine did not wanted this, that they would also be destroyed like them. Therefore; to send signs on demand was stopped, that O Beloved, say to them that my Rabb [Allaah] is Pure and I have been sent only by Him. I do not have the ability of showing miracles by myself and I am not bound to your worthy and unworthy demands. That whenever you may want and whatever you may ask for, I would keep showing you. My showing miracles is under the Will and Consent of my Allaah [Rabb]. Thus; said:

وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا
 بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ ﴿٣٨﴾
 (الرعد)

And it is not the deed of any Prophet to bring the sign, [miracle] but by Allaah's Command. For every promise there is a writing [time].

(Al-Qur'aan, chapter Ar-Ra'ad, verse.38)

Therefore; undoubtedly the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with the Will of Allaah showed uncountable miracles, amidst them one is the greatest miracle of the crying of *Sutoon-e-Hannaanah* in his separation.

And it was also needed to show this miracle to the Muslims so that along with the Knowledge of Belief they would also have the Vision of Belief. And their belief, would become extremely strong and steadfast and become from complete to extremely perfect. And they would know that Almighty Allaah has Absolute control on whatever He Wills. The one [Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] on whose sacred hands His Divine powers are being Manifested, he is the Absolute Manifestation of Allaah's Powers. And is the enlighten evidence of His True claim. (Ahl-e-Ilm [The Learned ones] are well aware that miracle and super natural powers are actually the Acts of Allaah. The exhibition of which is by the Beloved's of Allaah. And like this irrevocable evidence is established truth and honesty and falsehood is falsified).

Hazrat Ibraaheem (Salutations on him) said to Allaah Almighty رب ارنى كيف تحى الموتى؟ [My Lord show me how you give life to the dead]? [Holy Qur'aan, chapter Al Baqarah, verse.260] ? So; Almighty Allaah replied, اولم تؤمن؟ [Do you not believe so]? In reply to which

he has said, **ولكن ليطن قلبى!** [But I like that my heart would be satisfied]! By this it is proven that the belief on the thing which is seen is much better than the thing which is heard.

Anyhow; it is proven that the crying of *Sutoon-e-Hannaanah* [the Pillar of Hannaanah] in the absence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is absolutely correct and to criticize it, is an evidence of lack of Islaamic comprehension.

It is learnt that the sacred neck, shoulder and the blessed backside of the Beloved of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*), are also incomparable and unique.

Sacred Armpits

(Baghal Mubaarak)

بغل مبارک

بے سہیم و قسیم و عدیل و مثیل
جوہر فرد عزت پہ لاکھوں سلام

*Bay Saheem o Qaaseem o Aadeel o Maseel
Jauhar-e-Fard-e-Izzat Pey Laakhoñ Salaam*

(A'laa Hazrat)

The Prophet [Sallal Laahu 'Alaiehi Wa Sallam] the paramount and
distinctive and exceptional and without similitude,
Millions of Salaams be upon the perfect person who is the
essence of honour

The sacred armpits [underarms] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were very purified, clean and perfumed. The colour of his armpits would not change and there were no hair in his armpits.

(Khasaais-e-Kubraa, vol-1, pg 63, Zarqaani Alal Mawaahib, vol-4, pg.186)

Hazrat Anas (Allaah be pleased with him) narrates:

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَرْفَعُ يَدَيْهِ فِي الدُّعَاءِ حَتَّى يُرَى بَيَاضُ
إِبْطَيْهِ (بخاری: ۳۵۶۵، مسلم: ۲۰۷۴)

I saw during Du'aa-e-Istisqaa [supplication for rain] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) raised his hands so high that the whiteness of his armpits [underarms] was visible.

(Bukhaari: 3565, Muslim:2074)

Hazrat Jaabir (Allaah be pleased with him) narrates:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ (طبقات ابن
سعد، ج ۱، ص ۳۲۴، خصائص كبرى، ج ۱، ص ۶۳،
مسند احمد: ۲۰۷۳، بل الهدى، ج ۲، ص ۷۵)

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) prostrated the whiteness of his armpits [underarms] would be visible.

(Tabqaat Ibne Sa'ad, vol-1, pg.324, Khasaais-e-Kubraa, vol-11, pg.63, Musnad-e-Ahmad:2073, Subulal Huda, vol-2, pg.75)

From time to time, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would offer prayer in a single cloth or by covering with a sheet, without a shirt, by which his sacred armpits would be visible.

It is narrated by Daarami from a trusted person of Bani Hareesh, that when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ordered Hazrat Maa'iz Bin Maalik (Allaah be pleased with him) to be stoned to death [Sangsaar] on his confession of doing Zinaa [adultery]. Then; I did not have the strength to stand and watch his body being stoned. I was nearly going to fall down.

فَضَّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

Then, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) held me with

وَسَلَّمَ فَسَالَ عَلَىٰ مِنْ عِرْقِي إِبْطِيهِ
 مِثْلَ رِيحِ الْبَسِكِ (دارمی: ۶۴، خصائص
 کبریٰ، ج ۱، ص ۶۷، زرقانی علی المواہب ج ۴،
 ص ۱۸۷، سبل الہدی، ج ۲، ص ۷۵)

himself. It was such a time when the perspiration from the armpits of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was dripping on me, from which the smell like Kastoori [Musk] was coming.

(Daarami: 64, Khasaaais-e-Kubraa, vol-1, pg.67, Zarqaani Alal Mawaahib, vol-4, pg.87, Subulal Huda, vol-2, pg.75)

Hazrat Maa'iz Bin Maalik Al Aslami (*Allaah be pleased with him*) was a companion of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Once a most disliked deed was committed by him, which is definitely not worthy for the elevated grandeur of the Companion. There is no doubt in this that apparently, this incident is very hideous. But for those who ponder and analyze, in it for them there is a great lesson of enlightening and for the sinners is a great example and a perfect model. We cannot get a better or a greater example of *Taubatun Nasuuh* [Sincere repentance], than this.

Therefore; once [Hazrat Maa'iz *Allaah be pleased with him*] by being overpowered with emotions of *Nafs* [evil lust] committed adultery [did *Zinaa*]. At that time; he did not realise anything in the storm of emotions, later when he came to senses, his eyes opened and intensely realised what he had done. In this state of restlessness, he ran in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said, *Yaa Rasoolal Laah* [O Holy Prophet Sallal Laahu 'Alaieka Wa Sallam] purify me! The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) understood, but while covering his act, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) told him to go and ask for forgiveness and seek repentances in His [Allaah's] court. After hearing this answer, he went back. He went a little further and again came back and said, *Yaa Rasoolal Laah*, [O Holy Prophet Sallal Laahu 'Alaieka Wa Sallam] purify me. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) again said, the same thing. Go do *Taubah* [repent] and *Istighfaar* [ask for forgiveness] from Allaah. He again went, a little far but yet again, he came back and said, *Yaa Rasoolal Laah*, [O Holy Prophet Sallal Laahu 'Alaieka Wa Sallam] purify me.

He came for the third time and got the same reply from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). When he returned for the fourth time and said, his request. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked him openly, to clean you from what? He said from the impurity of Zinaa [Adultery]. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was surprised by his such open confession of the sin, because the punishment of this sin is very severe, meaning stoning. Therefore; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked the companions, does he have mental illness? They replied, no. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked again, if he has drunk alcohol? A person got up and smelled the mouth, so there was no effects of alcohol also. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) again asked him, have you actually committed Zinaa? Hazrat Maa'iz replied, yes. After this confession, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered, to be stoned to death. The moment this order was imposed, he was taken and was stoned to death. After that, the companions had different opinions about him. Some thought that he was punished due to his sin while others would say that there was no repentance better than his repentance. For two to three days this kind of discussions kept revolving. Then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came in the gathering of the respected companions, and sat down after *Salaam* and said, all of you do *du'aa* [pray] for the salvation of Maa'iz Bin Maalik. All of them did a combined *du'aa* [supplication] for salvation. After the supplication,

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَقَدْ تَابَ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ أُمَّةٍ
لَوْ سَعَتْهُمْ (مسلم شريف: ٢٢٣١)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, undoubtedly, Maa'iz has done such repentance that if it is distributed amid the whole *Ummah* then for the entire *Ummah* this one repentance [forgiveness] would be sufficient.

(Muslim Shareef: 4431)

Allaah Allaah, this is what a strange and rare, full of pain and deeply felt, full of lesson and insight awakening incident. Pay attention he

did not do this sin openly, rather he did it in privacy and no one even knew about it. If he wanted then he would have not let anyone know about it. But see the condition of the piety of his soul and the cleanliness of heart that he does not tolerate this blemish of sin on the white sheet of his character. And he keeps coming again and again and request, *Yaa Rasoolal Laah*, [O Prophet of Allaah *Sallal Laahu 'Alaiehi Wa Sallam*] purify this blemish. And then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also with this thought that when Almighty Allaah has veiled this sin, then why should he be disgraced in the world. Hence; while veiling him kept saying to him again and again, go do repentance [seek forgiveness], seek Almighty Allaah's salvation. But his heart was not satisfied, even though he knew this very well that the punishment of this sin is severe. If he accepts then there will also be disgrace and will also be stoned to death. But he did not care about anything and decides to be lifted from this world pure and clean. So; that no due is left for the Day of Judgement. *Allaahu Akbar* [Allaah is the Greatest], *Allaahu Akbar*, due to the companionship of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) what kinds of jewel-like qualities had developed in the respected companions. The fact is the respected Companions were the ideals of good morals and virtuous manners. Therefore; such an example was needed for the sinner and the offenders, in which there was a lesson for them, that in this way the attonement of sin is offered in the world.

Zinaa and its Punishment

Zinaa [Adultery] is *Haraam* [not permissible] and is *Gunaah-e-Kabeerah* [great sin]. Almighty Allaah says:

وَلَا تَقْرُبُوا الزَّانِيَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ (الاسراء)

And do not even go near adultery, undoubtedly that is immodesty and a very vile path.

(Al-Qur'aan, chapter Al-Israa, verse.32)

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَ لَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٨﴾ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٦٩﴾

And those who do not worship any [self-created] god along with Allaah, and do not kill that soul unjustly whose killing Allaah has forbidden and do not commit adultery; and whoever does this act falls into immerse sin. (68) The torment will be multiplied for him on the Day of Resurrection, and he shall abide therein [hell] forever disgraced. (69)

(Al-Qur'aan, chapter Al-Furqaan, verses. 68, 69)

(الفرقان)

Hazrat Haiesam Bin Maalik (*Allaah be pleased with him*) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

مَا مِنْ ذَنْبٍ بَعْدَ الشِّرْكِ أَعْظَمُ عِنْدَ اللَّهِ مِنْ نُطْفَةٍ وَضَعَهَا رَجُلٌ فِي رَحِمٍ لَا يَحِلُّ لَهُ (ابن أبي الدنيا، كنز العمال: ١٢٩٩٣)

After *Shirk* [polytheism] near Almighty Allaah, there is no evil greater than this, that a person would put his sperm in such a *Rihm* [womb] which is not *Halaal* [permissible] for him.

(Ibne Abid Ad Duniyaa, Kanzul Ummaal: 12994)

Hazrat Huzaiefah (*Allaah be pleased with him*) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

يَا مَعْشَرَ النَّاسِ اتَّقُوا الزِّنَا فَإِنَّ فِيهِ
سِتَّ خِصَالٍ ثَلَاثٌ فِي الدُّنْيَا وَثَلَاثٌ فِي
الْآخِرَةِ أَمَّا الَّتِي فِي الدُّنْيَا فَيَذْهَبُ
الْبَهَاءُ وَيُورِثُ الْفَقْرَ وَ يُنْقُصُ الْعُمْرُ
وَأَمَّا الَّتِي فِي الْآخِرَةِ فَسَخَطُ اللَّهِ
سُبْحَانَهُ وَ تَعَالَى وَ سُوءُ الْحِسَابِ وَ
عَذَابُ النَّارِ (تفسير كبير، ج ٦، ص ٢٣٩)

O People, safeguard from adultery, because there are six things in it, three will be in the world and three in the hereafter. The ones which will be in the world, are these, the brightness of the face will keep disappearing. Will be inflicted by poverty. The age will be decreased. And the ones which will be in the hereafter they are these, Almighty Allaah will be very angry, his accountability will be very bad and there will be torment of fire.

(Tafseer-e-Kabeer, vol-6, pg.249)

Therefore; *Zinaa* is a very hideous and evil act, which has dreadful consequences in this world and hereafter. There are three punishments in Islaam for *Zinaa*; fifty [50] lashes, hundred [100] lashes, and stoning to death. If the *Zaani* [man involved in *zinaa*] or *Zaaniyah* [woman involved in *zinaa*] are slaves, whether they are married or unmarried; then their punishment will only be fifty lashes. If the *zaani* and *zaaniyah* are both free, adult and sane and have not done *Nikaah* or have not done intercourse after *Nikaah* [as husband and wife] then there punishment is hundred lashes. And if they have done intercourse [as husband and wife] after *Nikaah* so their punishment is stoning of death (*Sangsaari*). And these punishments will be executed when four sane, mature, pious, just, Muslim men would give eyewitness evidences or the person who has committed or confesses four times of *Zinaa* and any suspicion is not an hindrance. These punishments cannot be executed without the order of Muslim ruler. And the Muslim rulers does not have the right to alter or decrease or give forgiveness in these punishment. Yes, however, initially it is better to conceal and avoid but after the crime is proven, any decrease, mercy, mediation and forgiveness is prohibited.

Allaah says in Qur'aan:

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ
مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ
بِهَمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ
تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَلَيْسَ هَذَا عَذَابُهُمَا طَائِفَةً مِّنَ
الْمُؤْمِنِينَ (النور)

The adulteress and adulterer, hence flog each of them with hundred whips, and in (fulfilling) the Law of Allaah you should not feel pity for them (delinquents), if you believe in Allaah and the Last Day, and it should be that a group of Muslims are present at the time of their punishment.

(Al-Qur'aan, chapter An-Noor, verse.2)

Meaning if you fully believe in Almighty Allaah and the Day of Judgment then do not do any negligence and ease of any kind in the implementation of the Orders and Limitations of Allaah. And it should not be like this, that due to feeling sorry for the sinner, you would start forgiving or reducing the punishment. Or would adopt such a light, and inappropriate way that the punishment would not remain a punishment. Learn this very well that Almighty Allaah is All Knowing, Most Wise and the Most Forgiving amongst the forgivers. He is the Most Kind and Merciful to His bondsmen. In His every hard and soft Orders, rivers of wisdom and mercy are flowing.

In the above mentioned sacred verses, the punishment of those fornicating men and women is mentioned who are free, sane, and mature and whether married or unmarried but have not done intercourse [as husband or wife]. The punishment for those who are not free but are slaves [men/women] so their punishment is half of them, meaning fifty [50] lashes. Therefore; Almighty Allaah states, فَإِنْ أَكْتَنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ (Al-Qur'aan, chapter An-Nisaa, verse.25) (So if they commit any act of vulgarity (adultery), then on them the punishment is half of that of the free women).

And those people [men and women] who are free, sane, mature

and have also done intercourse after *Nikaah* [as husband and wife] there punishment [if they committed *zinaa* then there punishment] is "*Rajm*" i.e. stoning to death. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his four respected Caliphs and all the respected Companions [*Allaah be pleased with them*] remained steady without any change on the enforcement of this law of *Rajm*. And after them, amongst the *Ahle Sunnat Wa Jamaa'at*, until now, not even a single person have denied rather have not even disputed it. Hence; this issue is proven by continuous *Sunnah* [tradition] and the consensus of the true believers.

In the past, a group of Khawaarij denied this, and in the present time also, the deniers of *Hadees* and *Sunnah* and some unrestrained minded people are trying to find ways to deny this punishment of "*Rajm*" by making alternate meanings regarding it. Therefore; it seems appropriate to present a few lines regarding this punishment of *Rajm* for the readers.

The Jews of Khyber were living their lives under the Governance of Islaamic Government and in accordance to the agreement they were free in their internal matters. They were not forced to bring for the verdict of their cases to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) or his appointed Judges rather they would take the judgement of their cases from their own judges according to their own religious laws. But some of their religious laws were very harsh. So; to save themselves from the severity of their religious laws, they would bring some of their cases to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with this hope that maybe in his *Sharee'ah* [Islaamic Law] there would not be such harshness for it. Rather there would be some other lighter order. Hence; once a married man and woman from their elite families committed *Zinaa* [fornication]. According to Torah [*Tauraat*] their punishment was "*Rajm*" [stoning to death] but they did not accept this punishment. Therefore; to get the verdict on this case they brought it to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Almighty Allaah ordered the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*),

وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحْكُمُوكَ وَعِنْدَ هُمْ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾ (المائدة)

And if you made a judgement between them then do it accurately with justice. Verily, Allaah loves those who do justice. (42) And yet how do they make you a judge when they already have the Torah with them, in which is the Judgement of Allaah yet they are turning away (their faces) from it. In reality these people do not even possess belief. (43)

(Al-Qur'aan, chapter Al-Maaidah, verses. 42, 43)

Meaning this is surprising that how did these people come to you to get a judgement. Eventhough they have Torah [*Tauraat*], which they believe is a Divine book, and in it there is a clear Allaah's order of, "*Rajm*" for such a crime. When they do not accept the order of the book which they accept then how will they accept your order. They do not even believe in you. And then that Allaah Who Ordered in Torah, you will also give the judgement by the Order of the same Allaah. So; you give correct judgement according to the Order of Allaah. Therefore; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave the judgement of *Rajm* [Sangsaar, stoning to death] according to the Order of Allaah. Since in Torah also, the Order of Allaah is also this *Rajm*. They refused to believe this judgement and order. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, the Divine book Torah which you have, which you claim to believe in, the same order is also present in it. They said, this is not the order in it, rather in it the order is of hitting 40 lashes, and is the order of making to sit on the donkey after blackening the face. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, amidst your scholars, a scholar named Ibne Suuriyaa lives in Fadak what kind of man is he? They said, there is no scholar equivalent to him in the entire world, he is the greatest expert of Torah [*Tauraat*]. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, call him. Thus; he was called. When he came, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to him, you are Ibne Suuriyaa? He said, yes! The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, you are the biggest scholar amidst the

Jews? He replied, the people do say that! Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to the Jews, will you accept his decision? They said, yes! The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to Ibne Suuriyaa, I give you, the promise of that Allaah, beside Whom there is no Deity, Who descended Torah [Tauraat] on Moosaa [Salutations on him]. Who took you out of Egypt [Bani Israaeel]. Made path for you in the river, Who by drowning your enemy, Pharaoh [Fir'aun], salvaged you from his oppression and cruelty, Made cloud a [protective] sun-shade for you and descended blessed M'an o Salwaa [Divine Food] for you. Tell the truth, when Zinaa is proven from the witnessing of four trusted and honest witnesses, then in your Divine Book Torah, is the punishment of Zinaa [fornication] Sangsaar [stoning to death] or hitting lashes?

He said, "I oath on the One, whose heavy oath you have given me, if I did not have the fear of the descending of torment, then I would have lied but I will say it honestly that in Torah [Tauraat] the punishment of Zaani [one who has done zinaa] is only stoning to death [Sangsaar] it is not hitting lashes. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, how were changes made in this Order of Allaah? He replied, when fornication [zinaa] became abundant [common] amid us, then our ruler adopted this way, that when rich people were accused of zinaa then they would be freed by taking bribe etc., and when poor people would commit this same crime, then Rajm [Stoning to death] would be done to them. When an uproar and tumult was raised by the people against it, then we unanimously changed this Law of Torah [Tauraat] for everyone rich and poor the punishment of forty [40] lashes and by blackening the face and making them ride backwards and roaming the donkey. After this, though the Jews were very angry on Ibne Suriyaa but they did not have the courage and dare to say anything infront of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave the order of doing "Rajm" [stoning to death] to both of them. Therefore; by the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they were both stoned to death.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

اَللّٰهُمَّ اِنِّىْ اَوَّلُ مَنْ اَحْيَا اَمْرَكَ اِذَا مَاتُوْهُ “O Allaah, I am the first person who has revived Your Order when those people had deleted it (*Subulal Hudaah war Rashaad*, vol-3, pg.407, *Al Bidaayah Wan Nihaayah*, vol-2, pg.177). Therefore; after this all the incidents which took place like this, in all of them the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*), his *Khulafaa-e-Raashideen* [the four respected Caliphs] gave the same punishment of this *Rajm* to the married ones [*Zaani-e-Muhsin*] [adultery after marriage with a third person]. And after this until today all the true Muslims are unanimous and agreeable on this punishment. And will remain *In Shaa Allaah*.

Thus; this order of Torah [*Tauraat*] was kept enforceable by *Sharee’at-e-Muhammadiyah* [the Law of Muhammadiyyah] (*Sallal Laahu ‘Alaiehi Wa Sallam*). Like the punishment of *Qatl-e-Amad* [intentionally killing] someone, has been mentioned by the Qur’aan in reference to the Torah. وَكَتَبْنَا عَلَيْهِمْ فِيْهَا اَنْۢ يُّقَاتِلُوْا فَاِنْ قَاتَلْتُمْ نَفْسًا سَوِيًّا فَكَانَتْ حَتٰى تَمُوْتُمْۙ اَوْ تُقَاتَلُوْاۙ وَكَانَ وَعْدُ رَبِّىْ لِمَنِ عُذِّبَۙ (Holy Qur’aan chapter *Al Maaidah*, verse.45) [And We made obligatory for them in Torah, a life for a life....] and then this Order was also kept enforceable for *Ummat-e-Muhammadiyah* [The Followers of the Holy Prophet] (*Sallal Laahu ‘Alaiehi Wa Sallam*).

This reality has been clearly mentioned in the Holy Qur’aan that whenever a Prophet would come from Almighty Allaah, then he would not come to deny the earlier respected Prophets or to destroy their faith or religion and establish his own faith and religion. Rather, every Prophet would first endorse and accept all the earlier respected Prophets. Similarly; any book which was sent from Almighty Allaah it did not come to deny any books of His. Rather; His every book endorse and verify His the Books which were sent earlier. Therefore; it is said:

اِنَّا اَنْزَلْنَا التَّوْرَةَ فِيْهَا هُدًى وَنُورٌۭ
يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا
لِلَّذِيْنَ هَادُوْا (المائدة: ٤٤)

Indeed, We have sent down the *Tauraat* (Torah) in which there is guidance and luminance. (Those coming after them) Prophets who were obedient (to Us) they according to the same *Tauraat* would keep giving orders to those who became Jews.

(*Al-Qur’aan*, chapter *Al-Maaidah*, verse. 44)

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۚ وَ
آتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ ۚ وَ
مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٤٦﴾
(المائدة)

And We after them (Prophets) brought Ieesaa, son of Maryam on their footsteps, confirming what is in the *Torah* revealed before him, and We bestowed him the *Injeel* [Gospel] in which there is guidance and luminance, and its confirms the *Tauraat* that had come before it. And in it is guidance and advice for the righteous.

(*Al-Qur'aan, chapter Al-Maaidah, verse.46*)

وَأَنزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا
عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ وَلَا
تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ
الْحَقِّ (المائدة: ٤٨)

And (O Beloved Prophet) We have revealed to you this Book (Qur'aan) with the Truth, confirming the Books preceding it and as a guardian and witness over them. So, you judge between them according to what Allaah has sent down. And O listener, do not follow their desires (those who order against the revelation of Allaah) by leaving the Truth that has come to you.

(*Al-Qur'aan, chapter Al-Maaidah, verse.48*)

In this verses, there are few very important points to consider. Firstly, the Qur'aan authenticates the earlier Divine Books and is the protector and trustee of its teachings and orders. Secondly,

مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ has been stated. مِنَ الْكِتَابِ has not been stated. By which, it is learnt that all those books which were revealed from Allaah, all of them are actually from this one Book (the Qur'aan). Are the rivers of one Fountain-head of Bounties, and are the bright Lusters of only One Noor [Luminance] and are the Words of only One Allaah. And thirdly, this is being ordered to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) فَاحْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ That he, should make judgement between them by the revealed Law of Allaah. And the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)

did gave a judgement in between them of “*Rajm*.” So; it is proven that the Laws of *Rajm* is amidst the Laws descended by Almighty Allaah. Fourthly, is this by considering the desires of the people, to turn away from the Truth and to make orders against the descended Laws of Allaah is included in the Disobedience of Allaah. Which has three statuses i.e. *Kufr* [infidelity], *Zulm* [oppression] and *Fisq* [transgression]. It is stated:

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾

And whoso do not judge by what Allaah has sent down, then [verily] they are those who are the infidels. (44)And who so judges not according to what Allaah has sent down then they are tyrant people.

(45) And who so judges not by what Allaah sent down, then they are those who are the transgressors [in Belief]. (47)

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ

فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٦﴾ (المائدہ)

(Al Qur'aan, chapter Al-Maaidah, verses. 44, 45, 47)

Meaning, those who by considering the descended Laws of Almighty Allaah as wrong or by despising it or by denying it, do not give the verdict according to it, they are infidels. And those who truly believe the Laws of Allaah as the Truth and Correct but practically decide and order against it. They are *zaalim* [oppressor] and *faasiq* [transgressor]. Oppressor because they did against this law, which was the fairness and justice and to do against fairness and justice is oppression. And *faasiq* [transgressor] for this reason, that even besides being a bondsman they got out of the obedience and worshipping of their Creator and the Owner.

After these Sayings of Almighty Allaah, can any Muslim even imagine that the decision of *Rahmatul lil Aalameen* [The Mercy for all the Worlds] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) of “*Rajm*” was not according to the Law of Allaah?

Now in sequence, I would like to give the answers to the readers, about the objections of the deniers of the *Hadees* (who are also the denier of the order of "*Rajm*"), one by one: (*Wamaa Taufeeqee Illaa Billaah*) [And it is not my ability [inspiration] but by Allaah].

(1) Since the order of *Rajm* is not in the Qur'aan therefore; it is not worth accepting.

(2) **الرَّائِيَةُ وَالرَّائِي** [*Az-zaaniyatu Waz Zaanee*] is common, and in its commonness free adult men and women [*Muhsin*] and slave men and women [*Ghaier-Muhsin*] all are included. Therefore; the punishment of all of them will be a hundred [100] lashes. To accept the punishment of *Rajm* for the married ones, meaning wise due to opposing the general verse will be considered false.

(3) The punishment which Almighty Allaah has mentioned in the Qur'aan for the married slaves who committed *Zinaa*, it is half the punishment of the married [clean] women [*Muhsinaat*] and by *Muhsinaat* it means the married women. Now, if the punishment of the *Muhsinaat* is decided as *Rajm*, then its division is not possible, for this reason, this verse will not be worthy of practice. Therefore; we will have to accept that the punishment of *Zinaa* in every way is only hundred [100] lashes. Whose half is fifty [50]. And that fifty [50] lashes is the punishment of married *Zaaniyah* [female] slavewomen.

(4) Stoning a person to death in this civilized era is an exhibition of immense horror, barbarism and cruelty which is absolutely against the Islaamic teachings.

The reply of the first evidence of the deniers and the opponents has already been mentioned in the earlier pages.

Answer 2:

This arguments of the deniers **الرَّائِيَةُ وَالرَّائِي** [*Az-zaaniyatu Waz Zaanee*] is common, and every *zaani* [male] and *zaaniyah*

[female] are included in it. Itself, in the light of the Qur'aan, is unacceptable and dejected. The deniers should tell, are the married adulteress female slave included in the commonness of the verse [Az-Zaaniyatu Waz Zaanee] or not? If they are included then their punishment should also be hundred [100] lashes, even though their punishment is fifty [50] lashes only? And if they are not included and certainly they are not included, then this evidence of the deniers will be dejected and devoid. And if they say this Qur'aanic verse, **فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ** [So, on them is half of the punishment of the *Muhsinaat*] has made **الرَّائِيَةُ وَالرَّائِي** [Az-zaaniyatu Waz Zaanee] special. So, the rightly guided people say this, that the revelation in which, Almighty Allaah has given this Order of "*Rajm*" that has also this way specified the commonness of this verse.

Answer 3:

Without any doubt Almighty Allaah has stated the punishment of the married adulteress slavewoman half of the punishment of the unmarried free women [*Muhsinaat*]. There by *Muhsinaat* it does not mean married women rather unmarried free women and if the unmarried free women are charged of *Zinaa* [fornication] then her punishment will be hundred [100] lashes.

It is surprising that the deniers of the *Hadees*, by "*Muhsinaat*" they only take the meaning of married women. Where as, in the Holy Qur'aan this word "*Muhsinaat*" has been applied for unmarried free women.

View this:

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَبِنَ مَا مَلَكَتْ
أَيْبَانُكُمْ مِنْ قَتْلِكُمُ الْمُؤْمِنَاتِ

(النساء: ٢٥)

And whoever amongst you does not have the means to marry free believing [Muslim] women, then marry such believing handmaids who are your possession.

(Al-Qur'aan, chapter An-Nisaa, verse.25)

See, in this verse also by “*Muhsinaat*” it only means unmarried free women. Unmarried because doing *Nikaah* with them is mentioned. *Nikaah* cannot be done with the married ones who have husbands. And free so that, in comparison to them, the order of *Nikaah* with the slaveswomen is being given.

The way here in comparison to the slave women by *Muhsinaat* it means the free unmarried women. The same way in the verse, **فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ** [So, on them the punishment is half of the *Muhsinaat*] by *Muhsinaat* it means the free unmarried women because here also in comparison to the slave women they are mentioned.

Thus; it is proven by this clear explanation of the Holy Qur’aan that by *Muhsinaat* it means unmarried free women. Therefore; to say that by *Muhsinaat* it only means free married women is absolute wrong. Because “*Ihṣaan*” does not restrict in *Tazveej* [marrying]. Rather by Islaam beside *Tazveej*, *Afaaf* [chaste] and *Hurriyyat* [freedom] as well *Ihṣaan* is proven. Therefore; it is written in the *Lisaan-ul-Arab* [Arabic Dictionary]

وَأَصْلُ الْإِحْصَانِ الْمَنْعُ - وَالْمَرْأَةُ تَكُونُ مُحْصَنَةً بِإِسْلَامٍ وَالْعَفَافِ وَالْحُرِّيَّةِ وَالتَّزْوِيجِ
(*Lisaan-ul-Arab*, vol-13, pg. 120). It means the real meaning of “*Ihṣaan*” is “to abstain or stop” and woman can be *Muhsinaa* by Islaam, *Afaaf*, *Huriyaat* and *Tazveej* (with all of them).

Imaam Fakhr-ud-Deen Raazi [*Allaah be pleased with him*] says:

وَأَعْلَمُ أَنَّ كَلِمَةَ الْإِحْصَانِ جَاءَتْ فِي الْقُرْآنِ عَلَى وَجْهِ أَحَدِهَا - الْحُرِّيَّةُ وَثَانِيهَا أَلْعَفَافُ وَثَالِثُهَا الْإِسْلَامُ وَرَابِعُهَا : كَوْنُ الْمَرْأَةِ ذَاتِ زَوْجٍ وَأَعْلَمُ أَنَّ الْوُجُوهَ الْأَرْبَعَةَ مُشْتَرِكَةٌ فِي الْمَعْنَى الْأَصْلِيِّ اللَّغَوِيِّ وَهُوَ الْمَنْعُ وَذَلِكَ لِأَنَّا ذَكَرْنَا أَنَّ

“Be aware, this word “*Ihṣaan*” is mentioned in Qur’aan for some reasons. Firstly, *Hurriyyat* [freedom] secondly, *Afaaf* [chaste], thirdly, *Islaam* and fourthly, marital relations. And all these four reasons are common in actual literal meaning. And that actual meaning is “*Man’a*” meaning to abstain. And this which we have mentioned that

الْإِحْصَانِ عِبَارَةٌ مِّنَ الْمَنَعِ فَالْحَرِيَّةُ
 سَبَبٌ لِّتَحْصِينِ الْإِنْسَانِ مِّنْ تَفَاذٍ
 حُكْمِ الْعَبْرِ فِيهِ وَالْعَقَّةُ أَيْضًا مَانِعَةٌ
 لِلْإِنْسَانِ عَنِ الشُّرُوعِ فِيمَا لَا يَنْبَغِي وَ
 كَذَلِكَ الْإِسْلَامُ مَانِعٌ مِّنْ كَثِيرٍ مِّمَّا
 تَدْعُوا إِلَيْهِ النَّفْسُ وَالشَّهْوَةُ وَالزُّوْجُ
 أَيْضًا مَانِعٌ لِلزُّوْجَةِ مِّنْ كَثِيرٍ مِّنَ
 الْأُمُورِ وَالزُّوْجَةُ مَانِعَةٌ مِّنَ الْوُقُوعِ فِي
 الزِّنَا وَ لِيَذَلِكَ قَالَ عَلَيْهِ الصَّلَاةُ
 وَالسَّلَامُ مَنْ تَزَوَّجَ فَقَدْ حَصَّنَ ثُلُثِي
 دِينِهِ فَتَبَتَ أَنَّ الْمَرْجَعَ بِكُلِّ هَذِهِ
 الْوُجُوهِ إِلَى ذَلِكَ الْمَعْنَى اللَّغَوِيِّ

(تفسير كبير، ج ۳، ص ۱۹۴)

in “*Ihṣaan*” it’s real meaning to abstain is common in everyone and that is because *Hurriyyat* [freedom] on human is the cause to abstain the order of someone. Similarly, *Iffaat* [chaste] and *Paak Daamani* [piety] stops one from vulgarity or immoral acts. Similarly; *Islaam* stops one from many such things which are invited by the *nafs* [inordinate desire] and *shahwat* [lust]. And similarly, husbands stops many acts for his wife and wife stops the husband from *zinaa* etc. That is why it is the saying of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) that whoever has done *Nikaah* he has saved two third of his religion. Thus; it is proven that the combination of all these reasons refers to only this literal meaning.

(*Tafseer-e- Kabeer, vol-3, pg.194*)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ *Al Hamdu Lil Laahi Rabbil Aalameen*, [All praise to Allaah who is the Creator of all the Worlds] it is proven that “*Ihṣaan*” [to abstain or to stop] does not confine to *Tazveej* [marrying]. To consider it confined to *Tazveej* is the evidence of a lot less knowledge and ignorance.

Answer 4:

As far as this objection is concerned that is it harsh to do *Sangsaar* [stoning to death] in this civilized era and is a demonstration of great barbarism and wickedness. So; in its reply to this what else should be said beside this, that amidst those people in whose language vulgarity and immorality is refinement. For them the punishment of fornicator [*Faahishah*] and immorality will be called wickedness and barbarism.

I wish, these people would have understood this reality, that the marriage of a person is the evidence of the security of his respect and honour. And “*Ihṣaan Bit Tazveej*” [chaste with marriage] is as if for his morality, *Hisn-e-Hasseen* [strong bond] and a strong fortress. Such a *Muhsin* [pious man] while committing adultery dishonours someone’s respect, then not only that, but he has destroyed the delicate bright pearl of human chasteness and even before this he has destroyed his own fortress of chasteness into pieces with the stones of evils. The punishment of such a person to be less than stoning would be a dreadful display of severe wickedness and immense terrorism and barbarism to human respect in Islaamic society.

Without any doubt, when a person has the empowerment of lust, greediness and desire of high rank. Then in front of him, the happiness and pleasure of the Creator and the Owner Almighty Allaah does not matter. Rather; it is only the happiness of the people. Thus; then to make others happy and to attain his personal benefits he starts changing the meaning of the Holy Qur’aan and denying the clear decisions by making changes in the Orders of Islaam. Because this is a fact, that wherever there will be an empowerment of greediness and evil lust, there justice and honesty will not persist. Then the Holy Qur’aan does not remain a cause of direction, guidance, mercy and cure rather it becomes a cause of *يُضِلُّ بِهِ كَثِيرًا* (Holy Qur’aan chapter Al Baqarah verse.26) and *وَلَا يَزِيدُ الْظَّالِمِينَ إِلَّا خَسَارًا* (Holy Qur’aan chapter Al Israa verse.82)

Benefits

- 1) The colour of the sacred armpits [underarms] of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) did not change like the common people.
- 2) The sacred armpits of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) and its perspiration was fragrant like *Kastoori* [Musk]
- 3) The sacred armpits of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) did not have hair like other people.
- 4) *Zinaa* [fornication] is an evil sin and all its punishments are exactly according to the Qur’aan and Sunnah.

Sacred Hands and Arms

(Dast wa Baazoo Mubaarak)

دست و بازو مبارک

جس کو بار دو عالم کی پروا نہیں
ایسے بازو کی قوت پہ لاکھوں سلام

***Jis Ko Baar-e-Dou-Aalam Ki Parwaa Naheen
Aisay Baazu Ki Quwwat Peh Laakhoñ Salaam***

That which is not concerned with the burden of both the worlds
Multitudes of Salaams be upon the forte of such an arm

کعبہ دین و ایمان کے دونوں ستون
ساعدین رسالت پہ لاکھوں سلام

***Ka'bah Deen o Ieemaan Kay Dounouñ Sutoon
Saa'ideen-e-Risaalat Peh Laakhoñ Salaam***

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) who is the Ka'bah
[epicenter] of faith [Deen] and religion [Ieemaan], [His two sacred
arms are the pillars of Apostleship and Prophethood]
Multitudes of Salaams be upon the two forearms of the
Prophethood

ہاتھ جس سمت اٹھا غنی کر دیا
موج بحر ساحت پہ لاکھوں سلام

***Haath Jis Samt Utthaa Ghanee Kar Diyaa
Mauj-e-Bahr-e-Samaahat Peh Laakhoñ Salaam***

In whichever direction the hand raised it made others opulent
Multitudes of salaams be upon the wave of this oceanic bequeath

جس کے ہر خط میں ہے موج نور کرم
اس کف بحر ہمت پہ لاکھوں سلام

***Jis Kay Har Khat Mayñ Hai Mauj-e-Noor-e-Karam
Uss Kaf-e-Bahr-e-Himmat Peh Laakhoñ Salaam***

In whose every line is a luminous upsurge of kindness
Multitudes of Salaams be upon this palm of oceanic courage

نور کے چشمے لہرائیں دریا بہیں
انگلیوں کی کرامت پہ لاکھوں سلام

***Noor Kay Chashmay Lehraaen Daryaa Bahayñ
Ungliyoñ Ki Karaamat Peh Laakhoñ Salaam***

Springs of luminance [Noor] waves, seas flow
Multitudes of Salaams be upon the miracle of the fingers

عید مشکل کشائی کے چمکے ہلال
ناخنوں کی بشارت پہ لاکھوں سلام

***Eid-e-Mushkil Kushaa'ee Kay Chamkay Hilaal
Naakhunoñ Kee Bashaarat Peh Laakhoñ Salaam***

(A'laa Hazrat)

The moon★ of the Eid of elucidation are brightened
Multitudes of Salaams be upon the glad tidings of the nails

★ The blessed tips of the nails of the Holy Prophet [Sallal Laahu 'Alaiehi Wa Sallam] are the new brightened moon of the Eid of elucidation. T/N

The sacred palms of the hands and the blessed arms of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were full of flesh. More softer than silk and very perfumed. With whichever person the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would shake hands, he would find fragrance in his hands the whole day. And the child on whose head the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would place his sacred hand [touch], in fragrance that child would be more prominent amidst other children.

Hazrat Jaabir Bin Sumrah (*Allaah be pleased with him*) narrates that, I offered Zuhr Salaah [Namaaz] with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). When he came out of the Masjid, then I was also with him, the children came in front of him. Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) started softly touching the cheeks of each one of them with his sacred hand. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also touched his hand to my cheeks.

فَوَجَدْتُ يَدَيْهِ بَرْدًا وَ رِيحًا كَأَنَّهَا
أَخْرَجَهَا مِنْ جُودَةِ عَطَّارٍ
(مسلم شريف: ٦٠٥٢)

Hence; I found the coolness and fragrance of the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) such that as if, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has taken out his hand from the chest of a perfume seller.

(Muslim Shareef: 6052)

Hazrat Anas (*Allaah be pleased with him*) narrates:

مَا مَسَسْتُ دِيْبَاجَةً وَلَا خَرِيرًا أَلَيْنَ مِنْ
كَفِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَلَا شَبْتُ مُسْكًا وَلَا عُنْبُرَةً أَطْيَبَ مِنْ
رَائِحَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(بخاری: ۱۹۷۳، مشکوٰۃ: ۵۷۸۷)

That I have not found any silk or brocade softer than the palm of the hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). And nor did I find any fragrance Musk and Añmbergris etc., more than his smell [fragrance].

(Bukhaari: 1973, Mishkaat: 5787)

Hazrat Waa'il Bin Hujr (*Allaah be pleased with him*) narrates:

كُنْتُ أَصَافِحُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَوْ يَسِسُ جِلْدِي جِلْدَهُ فَأَتَعْرِفُهُ
بَعْدُنِي يَدِي وَأَنَّهُ لَا طَيْبٌ رَائِحَةً مِّنَ
الْبُسْكِ (بيهقي، ابن عساكر، ج ٤، ص ٤٧،
زرقاني على المواهب، ج ٢، ص ١٨٣، سبل
الهدى، ج ٢، ص ٤٢)

I would shake hands with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) or my body would touch the his body, then I would feel its effects even afterwards. Since; my hand would get more perfumed than Kastoori [Musk].

(Baiehaqee, Ibne Asaakir, vol-4, pg.47, Zaqqaani Alal Mawaahib, vol-4, pg.183, Subulal Huda, vol-2, pg.74)

Hazrat Juhaiefah (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came after offering prayers.

الْأَناسُ فَجَعَلُوا يَأْخُذُونَ يَدَيْهِ
فَيَسْسَحُونَ بِهِمَا وَجُوهَهُمْ قَالَ فَأَخَذْتُ
بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِهِ فَإِذَا هِيَ
أَبْرَدُ مِنَ الثَّلْجِ وَ أَطْيَبُ رَائِحَةً مِّنَ
الْبُسْكِ (بخاري: ٣٥٥٣)

Then the people started holding the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and rubbing them to their faces. I also took his hand and kept it on my face. Thus, it was much cooler than ice and more perfumed than Kastoori [Musk].

(Bukhaari:3553)

And these are those same Nooraani [Luminous] sacred hands in which the blessings of both worlds are veiled. And all the blessings of the Universe are hidden in these unique hands.

Hazrat Uqbah (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

إِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ
مَفَاتِيحَ الْأَرْضِ
(بخاري: ١٣٢٣، مسلم: ٥٩٤٦)

Undoubtedly, I have been given the keys of all the treasures of the earth.

(Bukhaari:1344, Muslim:5976)

Hazrat Abu Huraierah (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) stated:

أُنْتِيتُ خَزَائِنَ الْأَرْضِ فَوُضِعَ فِي يَدَيَّ
(بخاری: ۷۰۳، مسلم: ۱۱۷۱)

I have been given all the treasures of the earth and they have been placed in my hands.

(Bukhaari:7037, Muslim:1171)

Hazrat Jaabir Bin Abdul Laah (*Allaah be pleased with them*) narrates that the Holy Prophet [*Sallal Laahu 'Alaiehi Wa Sallam*] said:

أُنْتِيتُ بِمَقَالِيدِ الدُّنْيَا عَلَى فَرَسٍ أَبْلَقَ
جَاءَنِي بِهَا جَبْرِيلُ عَلَيْهِ قَطِيفَةٌ مِّنْ
سُنْدُسٍ (خصائص كبرى، ج ۲، ص ۱۹۵،
زرقانی علی المواہب، ج ۵، ص ۲۶۰، سراج
المیر، ج ۱، ص ۴۳، فیض القدیر: ۱۵۸، سبل
الہدی، ج ۱۰، ص ۳۱۸)

That I have been given the keys of the entire world. Hazrat *Jibraa'eel-e-Ameen* [*Jibraa'eel the Trustworthy*] (*Salutations on him*) had brought them to me by placing them on *Ablaq* [black and white patched] horse and the keys were covered with a silken cloth.

(Khasaais-e-Kubraa, vol-2, pg.195, Zarqaani Alal Mawaahib, vol-5, pg.260, Siraaj-ul Muneer, vol-1, pg.43, Faiez ul Qadeer:158, Subulal Huda, vol-10, pg.318)

Hazrat Saiyyidah Aaminah (*Allaah be pleased with her*) said, that after the birth of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) one speaker:

يَقُولُ قَبْضُ مُحَمَّدٍ عَلَى مَفَاتِيحِ
النُّصْرَةِ وَ مَفَاتِيحِ الرِّيحِ وَ مَفَاتِيحِ
النُّبُوَّةِ - بَخْ بَخْ قَبْضُ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَلَى الدُّنْيَا كُلِّهَا لَمْ يَسْبِقْ
خَلْقٌ مِّنْ أَهْلِهَا إِلَّا دَخَلَ فِي قَبْضَتِهِ
(خصائص كبرى، ج ۱، ص ۴۸، تاریخ انجیس،
ج ۱، ص ۲۰۳)

was saying, that Muhammad [the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] has controlled the keys of success, the keys of profit and the keys of the Prophethood....Great, Excellent [*Waah Waah, Bukhkhun Bukhkhun, Bravo Bravo*], Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) has controlled the whole world. There does not remain any creation, that has not come in his control.

(Khasaais-e-Kubraa, vol-1, pg.48, Taareekhul Khamees vol-1, pg.203)

Sarwar-e-Aalam [The Chief of the Worlds] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

أُعْطِيتُ الْكَنْزَيْنِ الْأَخْضَرَ وَالْأَبْيَضَ
(مسلم: ٤٢٥٨، مشکوٰۃ: ٥٠: ٥٤٥)

That I have been given two treasures
red and white meaning gold and
silver.

(Mishkaat:5750, Muslim:7258)

Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) narrates that Huzoor Pur Noor [The Grand Prophet filled with Luminance] (Sallal Laahu 'Alaiehi Wa Sallam) said:

أُوتِيتُ مَفَاتِيحَ كُلِّ شَيْءٍ (مسند احمد:
٥٥٤٩، طبرانی: ١٣٣٢٢، خصائص كبرى،
ج ١، ص ١٩٥)

That I have been given the keys of
all the things.

(Musnad-e-Ahmad: 5579, Tibraani:
13344, Khasaais-e-Kubraa, vol-1, pg.195)

Huzoor Pur Noor [The Most Eminent, Full of Luminance] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

إِذْ يَسْأَلُونَ الْكَرَامَةَ وَالْمَفَاتِيحَ يَوْمَئِذٍ
بِيَدِي وَلَوْ أَلَّ الْحَبْدُ يَوْمَئِذٍ بِيَدِي
(دارمی: ٣٩، مشکوٰۃ شریف: ٦٥: ٥٤٧)

On the Day of Judgement, when the
people will not have hope, honour,
dignity, the keys will be in my hands
and the Flag of Hamd [Praise] will
also be in my hands on that day.

(Daarami:49, Mishkaat Shareef:5765)

کنجی تمہیں دی اپنے خزانوں کی خدا نے محبوب کیا، مالک و مختار بنایا

**Kunjee Tumhayñ Dee Aapnay Khazaanoñ Kee Khudaa Nay
Mahboob Kiyaa, Maalik o Mukhtaar Banaayaa**

Allaah has bestowed the keys of His treasures to you
Not only the Beloved, He has also made you the Owner and the
Authority

This famous incident is written in the books of the biography [Seerat]. That when Makkah Mu'azammah was conquered, then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) went in to Baiet-ul-Laah Shareef [the Holy Ka'bah]. There three hundred and sixty [360] idols of stone were placed so strongly by the infidels, that it was difficult to pull them out with spades and axes. Saiyyid-e-Aalam [The Lord of the Universe] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had a stick in his sacred hand, whichever idol he would touch with that stick and say, جَاءَ الْحَقُّ وَزُفِيَ الْبَاطِلُ (Holy Qur'aan, chapter Al Israa, verse #81) [The Truth has come and the falsehood disappeared] that idol would fall down on the floor on its face, by which everyone would be surprised.

(Seerat Ibne Hishaam, vol-4, pg.59, Subulal Huda, vol-5, pg.234)

It is a point to ponder that only just by the touch of wooden stick, the falling of these idols, which were implanted in a very secure way in the ground. It is how astonishing? But when this is seen that in whose hand was that stick, then no amazement remains. Because the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the Divine Hand of Allaah.

دست احمد عین دست ذوالجلال آمدہ در بیعت و اندر قتال

Dast-e-Ahmad 'Aien Dast-e-Zul Jalaal
Aamdah Dar Baie'at-o-Andar Qitaal

(A'laa Hazrat)

The Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) hand is
definitely the Hand of Allaah,
As revealed in the verse of Holy Qur'aan Qitaal and Baie'at

That stick had the power and effectiveness of the blessed hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). By only the touch of which, the firmly placed idols on the ground and the wall, fell upside down on their faces.

تیری ہیبت تھی کہ ہر بت تھرتھرا کر گر گیا

Tayree Haiebat Thhee Kay Har Butt Thhar Thharaa Kar
Gir Gayaa

It was your fear that every idol trembled and fell down

In appearance, though it was the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) but it is not possible to perceive the realities of this sacred hand, without *Irfaan-e-Ilaahee* [The given Wisdom of Allaah].

Hazrat Ju'ael Bin Ziyaad (*Allaah be pleased with him*) narrates:

That in a holy-war, I was with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The mare on which I was riding, it was very weak and thin. When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw this, that I have been left a lot behind, he came and said, what is your condition?

قُلْتُ يَا رَسُولَ اللَّهِ عَجْفَاءُ ضَعِيفَةٌ فَرَفَعَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مِنْخَفَقَةً مَعَهُ فَضَرَبَهَا فَقَالَ اللَّهُمَّ بَارِكْ
لَهُ فِيهَا فَلَقَدْ رَأَيْتُنِي مَا أَمْلِكُ رَأْسَهَا
أَنْ تَقْدَرَ النَّاسُ وَلَقَدْ بَعْتُ مِنْ بَطْنِهَا
بِأَثْنَى عَشَرَ أَلْفًا (بيهقي، ج ٢، ص ١٥٣،
خصائص كبرى، ج ٢، ص ٢٣، سبل الهدى، ج ٩،
ص ٥٢٣، البدايه والنهائيه، ج ٦، ص ١٨١)

I replied, Yaa Rasoolal Laah, [Sallal Laahu 'Alaieka Wa Sallam] my mare is thin and weak. Thus; the stick which was in the sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) with it, he hit the mare and said, O Allaah, bestow Graciousness for (Ju'ael) in his [mare]. Hazrat Ju'ael says, after that she became so fast that I could not hold her reins. And she would go ahead of everyone. And so many children were borne from her that I sold them for twelve thousand.

(Baiehaqee: vol-6, pg.153, Khasaais-e-Kubraa, vol-2, pg. 63, Subulal Huda, vol-9, pg.523, Al Bidaayah wan Nihaayah, vol-6, pg.181)

How astonishing it is that a thin and weak mare became active and clever without feeding any food and tonic etc., only by the hitting of stick.

But with gracious noticing and hitting with the stick, by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) her nature also

changed. And a new soul and new power was created within her. And the effects of this gracious supplication became fully evident like this, that she had so many off springs and that twelve thousand [12000] were earned for her.

The true believers do easily calculate from such incidents that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is how highly Respected and Almighty Allaah approves this, that by his every action, the manifestations of blessings is evident. And this would be proven that there is no one comparable and equal to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

This is that same Divine hand, which have been stated by Allaah Almighty as His Own Divine Hand. And good tidings are given to those who do allegiance [*Baie'at*] on this blessed Divine hand like this, *يدالله فوق ايديهم* (*Yadul Laahi Fauqa Aiedeehim*), (*Holy Qur'aan chapter Al Fatah, verse #10*). And on their hands is the Hand of Allaah. And this is that same *Dast-e-Shifaa* [curing hand] merely by only the touch of which, those illnesses are dispelled doctors are powerless for curing which. And this is that Divine hand, by the sign of which, the moon was divided into two parts, and the settling sun again came back.

سورج الٹے پاؤں پلٹے چاند اشارے سے ہو چاک
اندھے منکر دیکھ لے قدرت رسول اللہ کی

Suuraj Ultay Paaoon Paltay Chaand Ishaaray
Say Ho Chaak
Andhay Munkir Dekh Lay Qudrat Rasoolul Laah Kee
(A'laa Hazrat)

The sun turned back on feet and the moon broke into pieces by
the sign
O the blind deniers, see the Divine Power of the Prophet of
Allaah

Hazrat Abdul Laah Bin Abbaas (*Allaah be pleased with them*) narrates;

That the residents of Hazarmaut [place in Yemen] came in the sacred honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) amidst them Ash'as Bin Qaies was also present. They said, that we have hidden one thing in our heart, tell us what is it? The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) stated, *Subhaanal Laah*, this is the work of *Kaahin* [Soothsayer] and the station of *Kaahin* [Soothsayer] and *Kahaanat* [soothsaying] is hell.

فَقَالُوا كَيْفَ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ
فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَفًّا مِنْ حَصَى فَقَالَ هَذَا يَشْهَدُ أَنِّي
رَسُولُ اللَّهِ فَسَبِّحْ الْحَصَى فِي يَدِكَ قَالُوا
نَشْهَدُ إِنَّكَ رَسُولُ اللَّهِ (دلائل النبوة، أبو
نعيم: ١٩٠، خصائص كبرى، ج ٢، ص ٤٥، سبل
الهدى والرشاد، ج ٩، ص ٥٠٣)

So, they said, then how will we know, that you are the Prophet of Allaah? Thus; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) picked up a hand-full of pebbles from the ground and said, look they give you witness that I am the Prophet of Allaah. Therefore; the pebbles in the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) recited *Tasbeeh* [Glorification of Allaah]. Instantly after hearing this they said that we also give witness that undoubtedly you are the Prophet of Allaah.

(*Dalaailun Nubuwwat Abuu Nu'aiem: 190, Khasaais-e-Kubraa, vol-2, pg.75, Subulal Huda War Rashaad, vol-9, pg.503*)

There are many such narrations like this, by which it is proven that in the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the pebbles recited in loud voice the *Tasbeeh* [Glorification] and *Kalimah Taiyyibah*.

There is no doubt in this that, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was aware of the conditions of the hearts. The proof of which is found in several *Ahaadees*. But on this incident when he stated, this is the work of *Kaahin* [soothsayers], there was a much greater wisdom in it. And that was this that, if the Holy

Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had told what they were thinking, then the people would have a chance to say, this work is also done by *Kaahin* [soothsayers]. And it was possible, that some incident of this kind might have put them in doubt. Since; they had established the standard of verification of Prophethood and *Risaalat* [Divine Messenger] to be only knowing the secret of hearts, which was not such a great thing.

That is why the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, this work can also be done by the Soothsayer. I will show you that miracle that is not possible by anyone else. Therefore; he made the pebbles recite *Kalimah*.

It is written in *Seerat Ibne Hishaam* that those people who had come they was wearing silken suits. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

فَمَا بَالُ هَذَا الْخَبِيرِ قَدْ أَغْنَاكُمْ قَالَ
فَشَقُّوْهُ مِنْهَا فَأَنْقَضُوْهُ (ج، ٢، ص ٣٢٥،

سبل الہدی، ج ٦، ص ٢٤٦)

That; what is your condition that you are wearing this silk [clothes] in your necks which is not permissible. The narrators say that, as they heard this, they threw away their dress by tearing it.

(Vol-2, pg.345, *Subulal Huda*, vol-6, pg. 276)

Subhaanal Laah, this is being a Muslim, that as soon as they heard that silken dress is forbidden, they threw it away by tearing it. And we are such that we do know everything but we do not act upon anything. O Almighty Allaah, with the grace of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) make us true Muslims. *Aameen*.

Hazrat Amar Bin Maiemoon (*Allaah be pleased with him*) narrates, that when the polytheists of Makkah desired to throw Hazrat Ammaar Bin Yaasir in the fire. Thus; as they were ready to throw him into the fire, then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came, and placed his gracious hand over the head of Hazrat Ammaar.

فَيَقُولُ يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ عِبَادِي
 كَمَا كُنْتَ عَلَىٰ إِبْرَاهِيمَ تَقْتُلُكَ الْفِتْنَةُ
 الْبَاغِيَةُ (طبقات ابن سعد، ج ٣، ص ١٨٨،
 كنز العمال: ٣١٤٦٢، خصائص كبرى، ج ٢،
 ص ٨٠، زرقاني، ج ٥، ص ١٩٣، سبل الهدى،
 ج ١٠، ص ٢٦٤)

And said, O' fire be cool on Ammaar, as you were on Ibraaheem (Salutations on him). O Ammaar, this is not the time of your death but a group of rebels will murder you.

(Tabqaat Ibne Sa'ad, vol-3, pg.188, Kanzul Ummaal:31762, Khasaaais-e-Kubraa, vol-2, pg.80, Zarqaani, vol-5, pg.193, Subulal Huda, vol-10, pg.267)

Note: After hearing the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the fire became cool. And after this during the reign of the caliphate of Ameerul Mu'mineen [the Caliph of the true Muslims] Hazrat Alee (Allaah has blessed his face) Hazrat Ammaar was martyred by the hands of Syrian rebels. Thus; the prediction of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came true.

Hazrat Ubaad Bin Abdu Samad (Allaah be pleased with him) narrates, that one day we went to the house of Hazrat Anas Bin Maalik (Allaah be pleased with him). He said to his slavewoman, bring the dining mat we will eat the food. She brought it and spread it. He asked, also bring the big napkin. She also brought a napkin which was not clean. He said, put this in the oven. She placed it in the oven, in which the fire was flaming. After some time when it,

فَخَرَجَ أبيضَ كأنه اللبنُ فقلنا ما هذا
 فقال هذا منديلٌ كان رسولُ الله صلى
 الله عليه وسلم يمسحُ به وجهه فإذا
 أنسخَ صنعنا به هكذا إنا لنأكلُ الشاةَ لا
 تأكلُ شيئاً مرَّ على وجوه الأنبياء (ابو
 نعيم، خصائص كبرى، ج ٢، ص ٨٠، سبل الهدى
 والرشاد، ج ١٠، ص ٢٣٢)

was taken out, it was as white as the milk. We became surprised and said, that what is this secret? Hazrat Anas said that this is that napkin by which the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would clean his sacred mouth. When it becomes unclean, so we clean it this way by putting it in the fire. Because the thing that has touched the faces of the respected Prophets, the fire does not burn it.

(Abu Nu'aiem, Khasaaais-e-Kubraa, vol-2, pg.80, Subulal Huda war Rashaad, vol-10, pg.242)

Aarife-Kaamil Hazrat Maulana Ruum (Allaah have mercy on him) writes after writing this sacred incident in *Masnavi Shareef* says:

اے دل ترسندہ از نار و عذاب باچناں دست و لبے کن اقتراب

Ae Dil Tarsindah Az Naar o Azaab

Baa Chunaan Dast o Labay Kun Iqtiraab

O that heart which fears the fire of hell and the wrath of hell, why do you not attain nearness with your these lovely lips and sacred hands

چوں جما دے را چناں تشریف داد جان عاشق را چہا خواهد کشاد

Chuun Jamaaday Raa Chunaan Tashreef Daad

Jaan-e-Aashiq Raa Chihaa Khawaahad Kashaad

When a non-living thing *Dastar Khawn* [dinning mat] received such excellence and honour that it did not burn in fire, Then those who are his truthful lovers, and the devoted bondsmen of his court, which is the refuge for the helpless, why will the hell not be *haraam* [forbidden] on them

Here an issue of prominent nature arises, as it is important that everything works according to its nature. The property of fire is to burn, no matter how much flattery you may do of it, even then it will not leave its [property of] burning. There is no doubt in this but it is the belief of a *Mu'min* [true Muslim] that Almighty Allaah has created fire, and He has also kept in it the effect of burning. When Almighty Allaah has Control on its creation then He also has the Control to *fanaa* [end] its power of burning. Therefore; it is proven that by making the fire into a garden for Hazrat Ibraaheem (Salutations on him) that I [Allaah] is All-Powering on this thing, that whenever I Wants, I can discard the quality of fire. Hence; when we accept the Ultimate Power of Almighty Allaah then the fight of Philosophy and Science ends itself.

فلسفی کو اپنی عقل نارسا پر ناز ہے مرد مومن کو خدا و مصطفیٰ پر ناز ہے

Falsafi Ko Apni Aql-e-Naarasaa Par Naaz Hai

Mard-e-Mu'min Ko Khudaa o Mustafaa Par Naaz Hai

The Philosopher has pride in his inaccessible intelligence, A true believing man has pride in the Creator [Allaah] and Mustafaa

Almighty Allaah has the control over everything and does whatever He Wills. Nothing can go against His [Almighty Allaah's] Orders. And those who do not accept the Powers of Allaah and the Prophethood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) we do not want to argue with them.

In conclusion, it is important for every Muslim to believe this that the fire does not work against the Orders of Almighty Allaah. It only burns that which it is Ordered to burn. But since the Orderliness of Allaah is continued like this, that the work of burning is taken only by fire then the Muslims should guard themselves from it. If they jump in it or put their wealth in it then they will be sinful because the allegation of habitual suicide or wasting of wealth will be imposed on them by the *Shari'ah* [Islaamic Law].

One more thing is worth pondering in this, that the procedure adopted by Hazrat Anas (*Allaah be pleased with him*) to clean the napkin, does *Shari'ah* [Islaamic Law] allow it? Or is it proven by any narration, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had taught him this way? Not at all! So, when this is not proven by any narration, nor did Hazrat Anas (*Allaah be pleased with him*) said anything like this, by which it is known, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had told him this way,

It is proven, that this way of cleaning the napkin was invented by he, himself. Because it was his belief that, the touching of the sacred hands and the illuminated face of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is attained by this napkin. Therefore; the fire will absolutely not burn it. Otherwise that sacred napkin, which was even more precious to him than his life, if he even had the fear or thought of its burning so he would have never done like this. Because the respected Companions use to keep the relics of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) more precious than their own lives.

These were the strong beliefs of the respected companions who had seen the grandeur of the Holy Prophet (*Sallal Laahu 'Alaiehi*

Wa Sallam) with their own eyes. Some Muslims of the present days, are also such that in their eyes, relic is one thing, they do not have any value, even of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Ma'aazal Laah [I seek Allaah's protection]. Like the infidels of that era would say, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Ma'aazal Laah [I seek Allaah's protection] is also a human like us. He also say this, *Rahnumah-e-Aarifeen* [the leader of the Learned ones] Hazrat Maulana Ruum (Allaah have mercy on him) says:

کافران دیدند احمد را بشر این ندانستند کافراں شق القمر

***Kaafiraan Deedand Ahmad Raa Bashar
Ieen Nadaanistand Kaaan Shaqq-ul-Qamar***

In the eyes of the infidels Hazrat Ahmad (Sallal Laahu 'Alaiehi Wa Sallam) is only a human, The blind of insight [baseerat] did not see that, it was only him, who divided the moon [into two pieces]

The value and love of *Huzoor Purnoor* [The Majestic Prophet Full of Luminance] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) which was in the hearts of Muslims, it showed great endeavors in Islaam. And since that thing kept fading, there is confrontation with deterioration and corruption. Although, even now there is still a group amidst the Muslims, by whose conditions and action it is known that the love and value of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is so much in their hearts, that the opponents have pronounced them as *Bid'aati* [innovators] etc. May Almighty Allaah strengthen the importance and true love of His Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in our hearts. *Aameen, Summa Aameen.*

Late Dr Iqbaal says:

ذره عشق نبی از حق طلب سوز صدیق و علی از حق طلب
روح راجز عشق او آرام نیست عشق کو روزیت اورا شام نیست
هر که عشق مصطفی سامان اوست بحر و بر در گوشه دامان اوست

Zarrah-e-Isqh-e-Nabee Az Haqq Talab
Souz-e-Siddeeq o Alee Az Haqq Talab
Rooh-e-Raqiz Isqh Uoo Aaraam Niest
Isqh Ku Roozeest Uoo Raa Shaam Naiest
Har Kay Isqh-e-Mustafaa Saamaan-e-Uoost
Bahr o Bar Dar Goshah-e-Daamaan Uoost

Ask for a particle of love of the Prophet from the Creator [Rabb]
 Ask for the burning [fervent] of love of Abu Bakr and Alee from
 Allaah

The soul does not have contention without His love
 His love is that adoration which does not end
 The ones whose provision is the adoration of Mustafaa
 Ocean and land are in the corner of their lap

Hazrat Baraa Bin Aazib (*Allaah be pleased with him*) narrates, that when Abdul Laah Bin Ateeq after killing the Jew Abu Raafe (who was a great enemy of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), was coming down from his house on raised level. Then; he fell from the stairs and his shin broke. He immediately wrapped his warm shin with the cloth of his turban and came in the honorable presence of *Rahmatul lil Aalameen* [the Mercy for all the Worlds] the Grand Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and expressed his situation.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 ابْسُطْ رِجْلَكَ فَبَسَطْتُ رِجْلِي فَبَسَحَهَا
 فَكَأَنَّهَا أَشْتَكَاهَا قَطُّ

(بخاری شریف: ۴۰۳۹)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to him, spread your leg. He says, I stretched my leg. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed and stroke his sacred curing hand on it. Momentarily after the touch of the sacred hand of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) my shin became so cured that as if it was not even broken.

(*Bukhaari Shareef:4039*)

Ibne Asaakir and Madaainee has narrated with their own attestations:

أَنَّ أُسَيْدَ بْنَ أَبِي أَيَّاسٍ مَسَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجْهَهُ وَأَلْقَى يَدَهُ إِلَى صَدْرِهِ فَكَانَ أُسَيْدٌ يَدْخُلُ الْبَيْتَ الظُّلُمَ فَيُضِيءُ (ابن عساکر: ۴۵۸۷، کنز العمال: ۳۶۸۲۳، خصائص کبری، ج ۲، ص ۸۵، سبل الهدی، ج ۶، ص ۲۷۱)

That the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) slightly moved his sacred hands on the face and chest of Hazrat Usaied Bin Ayaas so (his chest and face became so bright that) [if] he would enter a dark room then it would brighten.

(Ibne Asaakir:4587, Kanzul Ummaal: 36823, Khasaais-e-Kubraa, vol-2, pg.85, Subulal Huda, vol-6, pg.271)

Evidently that light was not felt in his sacred hand, which was transferred to his face and neither it was hidden in his face, which was revealed by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Rather by the blessings and effects of the sacred hand that light was created. This was the effect of the sacred hand, whose reach was till the extinction.

Hazrat Abul-Ulaa (Allaah be pleased with him) narrated:

فَمَسَّحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجْهَ قَتَادَةَ ابْنِ مِلْحَانَ فَكَانَ لَوَجْهِهِ بَرِيقٌ حَتَّى كَانَ يُنْظَرُ فِي وَجْهِهِ كَمَا يُنْظَرُ فِي الْمِرْآةِ (شفاء شریف، ج ۱، ص ۲۲۰، سبل الهدی، ج ۱۰، ص ۳۵، مسند احمد: ۲۰۳۱۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched and stroke his sacred hand on the face of Qataadah Bin Milhaan hence such light was created on his face, that the reflection of things could be seen in his face like it is seen in the mirror.

(Shifaa Shareef, vol-1, pg.220, Subulal Huda, vol-10, pg.35, Musnad-e-Ahmad: 20317)

The thing that is important to pay attention in this sacred narration, that the sacred hand which the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) slightly touched and stroked on his face it was only due to affection or this was intended that his face would brighten. Whatever it may be, the effects of the sacred hand is certainly proven. If it was only due to affection, without the intention

of brightening, the face brightened by the touch of the sacred hand then it is a matter of more grace. Because from this it is learnt, that the Almighty Allaah Approves this, that without the request of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) such effects would be Ordered on his actions, which could not be done by anyone in the world. By which his name would be illuminated in the entire world. And if with the intention of brightening the face brightened, by the sacred hand's touch and stroke then it is known that as the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) intend that is how it would happens.

قدرت نے ازل میں یہ لکھا ان کی جبین پر جو ان کی رضا ہو وہی خالق کی رضا ہو

**Qudrat Nay Azal Mayñ Yeh Likhaa Unn Kee Jabeen Par
Jo Unn Kee Razaa Ho Wuhee Khaaliq Kee Razaa Ho**

The Divine has written this since the beginning on his forehead
Whatever is his happiness that may also be the Happiness of Allaah

Hazrat Alee (Allaah has blessed his face) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) desired to send me to Yemen by making me the Governor. Thus; I said, *Huzoor* [The respected Divine Prophet] I am inexperienced, how will I decide the judgements of the court cases etc.?

قَالَ فَصَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَدِي فِي صَدْرِي وَقَالَ اللَّهُمَّ اهْدِ
قَلْبِي وَثَبِّتْ لِسَانِي قَالَ قَوْلَ الَّذِي فَلَقَ
الْحَبَّةَ فَمَا شَكَّكَتْ فِي قَضَاءِ بَيْنِ الْإِثْنَيْنِ
(ابن ماجہ: ۲۳۱۰، حاکم: ۴۶۵۸، خصائص
کبریٰ، ج ۲، ص ۷۳، سبل الہدیٰ، ج ۱۰
ص ۲۶، البدایہ والنہایہ، ج ۷، ص ۳۹۶)

Hazrat Alee says, on hearing this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his merciful hand on my chest and prayed, O Allaah, keep his heart firm on guidance and keep his tongue steadfast on truth. Hazrat Alee says, Pledge by Allaah, from that time until the last breadth of life, in making the decisions of the court cases of both the parties, I did not even feel doubt of error equal to a speck.

(Ibne Maajah: 2310, Haakim: 4658, Khasaais-e-Kubraa, vol-2, pg.73, Subulal Huda, vol-10, pg.26, Al Bidaayah Wan Nihaayah, vol-7, pg.396, Zakhaarirul Uqbaa, vol-1, pg.84)

The effects of the blessed hand of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was such, that there was no one amidst the respected companions who could decide a case better than Hazrat Alea (*Allaah has blessed his face*). There is no doubt in this, at such times which ever supplication the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would make, it would definitely be fulfilled. And the expression of those matters would also be exhibited from Almighty Allaah's side. But on such occasions the sacred hand that was placed, to place it would not be without a reason. Since; *Sharh-e-Sadr* [to expound heart] cannot be done without the Order of Almighty Allaah. Therefore; he also prayed and in *Aalam-e-Asbaab* [The World of reasoning] the evident causes are also needed, for which he also placed the sacred hand, so that its effects would also take place. By this it is clear like the medicines etc., effects in the world of reasoning similarly, effects were also placed in the sacred hands. Whose manifestation were exhibited on uncountable occasions.

Hazrat Imraan Bin Haseen (*Allaah be pleased with him*) narrates,

That I was near the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), Saiyyidah Hazrat Faatimah-tuz Zahraa (*Allaah be pleased with her*) came at that time, her face was pale. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) recognized by looking at her face that it is due to hunger.

فَرَفَعَ يَدَهُ فَوَضَعَهَا عَلَى صَدْرِهَا فِي
مَوْضِعِ الْقِلَادَةِ وَفَرَجَ بَيْنَ أَصَابِعِهِ ثُمَّ
قَالَ اللَّهُمَّ مُشْبِعَ الْجَاعَةِ وَرَافِعَ
الْوَضِيعَةِ ارْفَعْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ قَالَ
عِمْرَانُ فَنَظَرْتُ إِلَيْهَا وَقَدْ ذَهَبَتْ
الْصُّفْرَةُ مِنْ وَجْهِهَا فَلَقِيتُهَا بَعْدَ
فَسَأَلْتُهَا فَقَالَتْ مَا جُعْتُ بَعْدَ يَا
عِمْرَانُ (بيهقي، ج ٦، ص ١٠٨، دلائل النبوة ابو

Hence; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his sacred hand under her neck, where [usually] necklace is placed and widen the fingers and said, O' Allaah, the One who satisfies the hungry and elevates the inferior to superior, elevate Faatimah Binte Muhammad. Imraan says, that I was looking towards her that the effects of hunger kept dispelling from her face. After several days from this, I met Saiyyidah and inquired

نعم: ۳۹۰، خصائص کبریٰ، ج ۲، ص ۷۱، سبل
الہدی، ج ۱۰، ص ۲۰۱)

about this. So, she said, O Imraan, after that I was never distressed by hunger.

(Baiehaqee: vol-6, pg.108, Dalaal'ilun Nubuwwat Abuu Nu'aiem: 390, Khasaais-e- Kubraa, vol-2, pg.71, Subulal Huda, vol-10, pg.201)

By this sacred *Hadees* the livelihood of *Ahle Baiet* [The family of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)] is clear. That the starvation of how many times, might have befallen on Hazrat Saiyyidah by which the blood pressure of the body was lowered, and paleness was visible on the face. Despite this she did not even for one day brought this on her tongue that we are affected with such hunger and starvation. And You [the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] distribute treasures after treasures, by which other people gain benefit. *Subhaanal Laah!* These are those people who are called *Nafos-e-Qudsiyah* [sacred personalities].

خود اپنی سادگی دیکھو کھجوروں پر گزارا ہے
شہنشاہی جہاں کی بٹ رہی ہے خاکساروں میں

***Khud Apni Saadagee Dayho Khujoorõ Par Guzaaraa Hai
Shahinshaahee Jahaan Kee Batt Rahee
Hai Khaaksaarõ Mayn***

See Your own simplicity [his] reliance is only on dates
The Kingship of the world is being distributed amidst His
humble devotees

Here this thing is also worth pondering, that just by placing the sacred hand once, the arrangement for dispelling distress of whole life is done. Such deeds are connected with Divine Powers. In them the power of human has nothing to do. When this work was evident from the sacred hand of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) thus; from this aspect, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) remained confirmed as the manifestation of the Divine Powers [of Almighty Allaah].

Spilting the moon into two parts and doing *Tasarruf* [Doing sway] in the Upper and Lower worlds is connected to that same Divine power. Those people who are unaware of this issue, they face many difficulties. They say, if we accept the power of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then *Shirk* [polytheism] becomes confirmed. Therefore; they often even deny the miracles.

In the past eras, *Mu'tazilah* [the Separatist sect/dissenter] had introduced such kinds of principles but *Ahle Sunnat Wa Jamaa'at* continuously stayed convinced of miracles. Therefore; due to this largest group these miracles have reached us. If those respected people would have not written these correct narrations of miracles, by considering them to be fabricated in their books, then these miracles would have not reached us at all.

Those people the false claimers of Prophethood, who were in the previous era, they all knew that until the Muslim would not see miracles they will not accept *Ieemaan* [belief]. Thus; they would think of arranging miracles and would also show conjuring [tricks] etc., to the people. By which some people would also become their believers. And many by being informed about their forgeries would accuse them of falsehood.

Therefore; Qaadiyaani Mirzaa [The false claimer of Prophethood] completely denied such kinds of miracles and have pronounced the *Ahaadees* regarding them as fabricated so that the tussle of showing miracles would also be finished.

Hazrat Madlook Al Fazaari (*Allaah be pleased with him*) narrates that my master took me in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). I accepted Islaam so the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did the supplication of blessings for me and slightly touched his gracious hand on my head. That part of my head which was slightly touched by the blessed hand of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) only remained black while the rest became white.

(*Al-Isaabah:7877, Usud ul Ghaabah:4309, Bukhaari in Taareekh, vol-8, pg.55*)

Hazrat Khuzaimah (*Allaah be pleased with him*) came in the auspicious presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and was ornamented with Islaam.

فَمَسَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَجْهَهُ فَبَارَزَ لَوْجَهُ جَدِيدًا حَتَّى مَاتَ
(خصائص كبرى، ج ۲، ص ۸۴، سبل الهدى،
ج ۱۰، ص ۳۵)

Thus; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) slightly moved his sacred hand on his face. The effect of it was this, until death his face remained fresh and nourished.

(*Khasaais-e-Kubraa*, vol-2, pg. 84, *Subulal Huda*, vol-10, pg.35)

Meaning the changes that happen due to old age they did not take place. As if, due to the graciousness and effects of the sacred hands, freshness and youth was always prominent on his face. This effect of the sacred hand that the youthfulness always persisted, is a spiritual effect otherwise the natural effects and essentials changes of every year cannot be stopped in anyway.

Here this matter is not clear that why did the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) slightly moved his sacred hand with peculiarity over his face as soon as he accepted Islaam? Yes, it can be said that definitely there was some internal secret by which the aim was that his face would always remain fresh and healthy.

Hazrat Abu Zaiid Amar Bin Akhtab (*Allaah be pleased with him*) narrates:

فَمَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَى رَأْسِي وَلِحْيَتِي ثُمَّ قَالَ اللَّهُمَّ جَبِّهِ
قَالَ فَبَلَغَ بَعْضًا وَمِائَةَ سَنَةٍ وَمَا فِي
لِحْيَتِهِ بَيَاضٌ وَلَقَدْ كَانَ مُنْبَسِطُ الْوَجْهِ
وَلَمْ يَنْقَبِضْ وَجْهَهُ حَتَّى مَاتَ (ترمذی،
۳۶۲۹، بیہقی، ج ۶، ص ۲۱۱، خصائص كبرى،

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) slightly moved his sacred hand on my head and beard and prayed, O Allaah, give him beauty! The narrators say, that he lived for many years over one hundred, but the hair of his beard and head did not become white. They remained black and there was not a slight wrinkle on the face. It

The whitening of hair in old age is a natural process and this is not a disgusting thing rather it is the beauty and dignity of old age.

But, Almighty Allaah wanted to show this, that the hair on which the sacred hand of My Beloved reached, they will not be regulated by natural process. By this we can evaluate the powers of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that he also has empowerment over natural process.

Hazrat Shaiebah Bin Usmaan (*Allaah be pleased with him*) narrates:

That when after the conquest of Makkah, the Divine Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) left out with the intention of war with Hawaazun, so I said in my heart that, this is a perfect chance for revenge. Maybe; in the state of disorder after murdering him [The Grand Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] I would be successful in taking the revenge of my father, paternal uncle and Bani A'maam who were killed during the holywar of Uhud. At that time, my thoughts were such that if all the people of Arab and non-Arab would become obedient to him [the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] even then, I would have not at all, become his follower rather my enmity with him would have kept increasing.

Therefore; when in the field of war, due to a loud noise and violence a great chaos took place, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) got on foot. And at that time, I was very close to him. I picked up the sword with the intention of excuting an attack, suddenly like a lightening, a flame of fire came towards me. By which my eyes became dazzled, and I could not think of anything. Involuntarily; I placed my hand on my eyes. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) looked at me and smiled and said, come close to me, Shaiebah. I came closer so thrice, he stroke his sacred hand on

my chest. By which so much love was developed for him [Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] in my heart that more than it cannot be considered. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) ordered me to combat. I moved forward and started fighting with the sword. Pledge by Allaah, at that time my condition was such, that if any strike would come on the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) I would taken it on myself. Even if at that time my father was alive and would have come infront of me, then I would have also slashed my sword on him.

Hence; until the end of the war I remained with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and kept doing *Jihaad* [holy war]. After that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) went to his tent, I also went there. I saw that on the blessed face of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the effects of happiness were prominent. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, O Shaiebah, what Almighty Allaah has Willed for you it is better; than that which you had intended. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stated all those thoughts of mine which I had not said to anyone. By giving the witness of *Tawheed* [Oneness of Allaah] and *Risaalat* [Prophethood] I said, my respected Holy Master [the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] do supplication for my salvation. It was stated [by the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam], Almighty Allaah has forgiven you.

(*Seerat-tun-Nabviyyah*, *Maqaasidul-Islaam*, vol-9, pg.5, *Zarqaani*, vol-3, pg. 515, *Subulal Huda war Rashaad*, pg.328, vol-5)

The three times the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stroke Hazrat Shaiebah's chest with his sacred hand, the reason of it seems to be this, with the first strike infidelity was removed from his heart, with the second strike faith was entered into his heart and with the third strike filled it with love. By this it is known, that the love of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) cannot ever be awaken in the heart of an infidel. For it such a selected heart is required which is enlightened with the luminance of *Iemaan* [faith].

Hazrat Usmaan Bin Abil Aas (*Allaah have mercy on him*) narrates that he complained to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that I cannot memorize the Holy Qur'aan. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, that its reason is a Satan [*Shaietaan*] who is called Khinzib. Then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, come near me, I came closer,

ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِي فَوَجَدْتُ
بَرْدَهَا بَيْنَ كَتِفَيَّ وَقَالَ اخْرُجْ يَا شَيْطَانُ
مِنْ صَدْرِ عُمَيَّانَ فَمَا سَمِعْتُ بَعْدَ
ذَلِكَ شَيْئًا إِلَّا حَفِظْتُهُ (بيهقي، ج ٥، ص
٣٠٤، البويعيم: ٣٩٦، خصائص كبرى، ج ٢، ص
١٥، سبل الهدى، ج ٦، ص ٢٩٩)

Thus; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his sacred hand over my chest. I felt its graciousness in the form of coolness between my shoulders. Then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, O' Shaietaan! get out of the chest of Usmaan. He says that after this my condition was such that whatever I would listen, I would remember it.

(*Baiehaqee*, vol-5, pg.307, *Abuu Nu'aiem*: 396, *Khasaa-is-e-Kubraa*, vol-2, pg.15, *Subulal Huda*, vol-6, pg.299)

Here the Physicians will be surprised because according to them the causes of forgetting is something else. By this sacred *Hadees* it is proven that Satan [*Shaietaan*] also causes forgetfulness, and its approval is also proven by the Holy Qur'aan (*فَأَنسَاهُ الشَّيْطَانُ*) (*Holy Qur'aan chapter Yoosuf*, verse #42). This confusion cannot be dispelled, until one completely believes in the Powers of Allaah.

Hazrat Abu Huraierah (*Allaah be pleased with him*) narrates:

فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي أَسْهَمُ مِنْكَ
حَدِيثًا كَثِيرًا فَأَنْسَاهُ قَالَ ابْسُطْ
رِدْءَكَ فَبَسَطْتُهُ فَغَرَفَ بِيَدَيْهِ فِيهِ ثُمَّ
قَالَ ضُبَّهُ فَضَبَّيْتُهُ فَمَا نَسِيتُ شَيْئًا

That I said, Yaa Rasoolal Laah (*Sallal Laahu 'Alaieka Wa Sallam*) I hear a lot of things from you, but I forget them. He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, spread your sheet [*chaadar*]. I did spread it. So, the

بَعْدُ (بخاری: ۱۱۹)

Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) poured both handful into it, and said, hold it against your chest. I did like that. Hence; after this I never forgot anything.

(*Bukhaari: 119*)

Apparently this sacred action of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was such that the intellect of people who were watching this would have been surprised in understanding this. What kind of thing is this, to pour anything in the sheet with empty hands. But when the complaint of Hazrat Abu Huraierah (*Allaah be pleased with him*) dispelled, and his memory became so strong that after this he never forgot anything. Then the viewers believed that the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were not empty. Rather they were filled with the Power of memory which he was pouring in the spread cloth of Hazrat Abu Huraierah (*Allaah be pleased with him*).

Now the thing is, memory is not such a thing that can come in someone's hand and then by transferring from it would reach someone else's brain. Even though this thing is out of perception but when this was perceived by the respected companions that here the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) poured with his hands into the cloth and there his power of retention increased. So, now there was not even a slight doubt for them in believing it. Because for believing there is nothing more assuring than being an eye witness of the incident. However; the ones who are listening they will surely be surprised, by this because they have not seen it with their own eyes.

Just pay attention for example the age of a person is a hundred years. His memory is so strong that whatever he hears he remembers it. And all types of knowledge's and subjects are collected in his memory. And this way that when he heard something for the first time or saw so it got imprinted in his mind and was saved. After that, when he received a second thing in the brain, so that also got imprinted with the first thing. Similarly, from time to

time, whichever thing reached his mind they all kept imprinting and a treasure of information is collected in the brain. If all this information is written down then a book of a hundred volumes will be formed. Because all the time one or the other cognition does keep taking place.

Can this thing be understood that a small brain would become such a big library and then if any book is written by this stored information of the brain then in it accordingly the earlier and later subjects will be required. The subject of the first page will not be on the second page. If it is required to see anything in it, then will it be required to turn hundred's rather thousand's of pages? Not at all.

Rather, the things which are preserved in the brain, their condition is such that whenever, whichever topic has to be taken out, it maybe an incident of a long time ago, it immediately comes in front of the eyes. Even though whichever topics and subjects are in the brain they were collected one after the other. The demand of intelligence is this, that like the way, we take out a subject by searching the pages of the book, here also similar search should have been done but it is not like this.

There is no doubt in this, that due to not having a habit we do not pay attention to such actions but if decided with reasoning and reflection then there will not be any surprise for the intellect. Rather; it will be said, by keeping belief in the Power of Almighty Allaah that, Almighty Allaah has created the power of retention like this. And that He is All-Powerful over everything. He can create whoever He wants whichever way He wants. In this way the belief in the Power of Almighty Allaah will be perfected. If the subject of this sacred *Hadees* is also given in Almighty Allaah's custody and would be said that, as Almighty Allaah has created the Power of retention as unique creation and kept it in the brain. Similarly; many blessings were also present in the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Whenever he wanted, whatever he wanted it would be exhibited from his sacred hands. Therefore; the Power of memory that was also kept by the Divine in his sacred hands he placed it in the brain of Hazrat Abu

Huraierah (*Allaah have mercy on him*). The fact is everything has a reality which cannot be understood by every person.

مالک کونین ہیں گو پاس کچھ رکھتے نہیں

دو جہاں کی نعمتیں ہیں ان کے خالی ہاتھ میں

Maalik-e-Kaunaien Hayñ Gou Paas Kuchh

Rakhtay Naheen

Dou Jahaan Kee Ni'matayñ Hayñ Unn Kay Khaali

Haath Mayñ

Is the Lord of all the Universe though He does not keep
anything with Himself
But He has the resources of all the Universe in His empty hand

Hazrat Jareer (*Allaah be pleased with him*) says, that I would fall from the horse while riding it. I explained my situation in the sacred honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*),

فَضْرَبَ بِيَدِهِ عَلَى صَدْرِي حَتَّى رَأَيْتُ
اَثْرَ يَدِهِ عَلَى صَدْرِي وَقَالَ اللَّهُمَّ ثَبِّتْهُ
وَاجْعَلْهُ هَادِيًا مَهْدِيًا فَمَا سَقَطْتُ عَنْ
فَرَسِي بَعْدُ (دلائل النبوة ابو نعیم: ۳۷۹،
خصائص، ج ۲، ص ۲۱، بخاری شریف: ۳۰۲۰،
سبل الہدی، ج ۱۰، ص ۲۰۹، البدایہ والنہایہ،
ج ۸، ص ۶۱)

Thus; he (*Sallal Laahu 'Alaiehi Wa Sallam*) stroke his sacred hand over my chest until I saw the imprint of striking of the sacred hand on my chest and said, May Allaah keep him firm and make him the guiding one and the guided one. Hazrat Jareer says, that after this I never fell from the horse.

(*Dalaa'ilun Nubuwwat, Abu Nu'aiem: 379, Khasaais-e-Kubraa, vol-2, pg.21, Bukhaari Shareef: 3020, Al Bidaayah Wan Nihaayah, vol-8, pg.61, Subulal Huda, vol-10, pg.209*)

If any soldier expresses such kind of weakness about himself in front of the kings, then he will be rebuked. But *Subhaanal Laah* in the sacred honour of *Saiyyid-e-Aalam* [The Lord of all the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with what purity Hazrat Jareer expressed his weakness and with what grandeur *Huzoor Pur Noor* [The Grand Prophet filled with Luminance] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) graciously rectified him.

Actually, the matter is the respected Companions had known that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had the powers on this thing that he may do whatever he wants. That is the reason that they would present such illnesses and needs in his sacred honour that no one else beside him would be able to cure and provide what is needed for them. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would also provide what they wanted according to their thought so that their belief would become firm and *Ieemaan* will be strong. If this was not the case, then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would have said, that falling from the horse is your physical issue, what have I got to do with it. In contrast to this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) by striking his sacred hand on his chest proved that Almighty Allaah has kept this Power in my powerful hand that I can dispel this complaint of yours forever. Therefore; this is how it happened, he would always climb the horses in holy wars and would receive praises for his horse-riding.

During the holy war of Badr the sword of Hazrat Ukkaashah Bin Mihsan was broken. He came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave him a dry stick and said go fight.

فَعَادَنِي يَدٌ سَيْفًا صَارَ مَا طَوِيلَ الْقَامَةِ
أَبْيَضَ شَدِيدَ الثَّنِ فَقَاتَلَ بِهِ ثُمَّ لَمْ
يَزَلْ عِنْدَهُ يَشْهَدُ بِهِ الْمَوَاقِفَ إِلَى أَنْ
اسْتُشْهِدَ فِي قِتَالِ أَهْلِ الرِّدَّةِ وَكَانَ هَذَا
السَّيْفُ يُسَمَّى الْعَوْنُ

(تبييني، ج ۳، ص ۹۹، ابن عساکر، طبقات ابن
سعد، ج ۱، ص ۱۴۷، شفا شریف، ج ۱، ص ۶۴۲،
خصائص کبریٰ، ج ۱، ص ۲۰۵، سبل الہدیٰ،
ج ۴، ص ۵۳، البدایہ والنہایہ، ج ۳، ص ۳۵۴)

As soon as the stick came in his hand it became a very marvelous, long, shining, strong sword. So, he fought the holy war [Jihaad] only with this. Then it stayed with him and he always kept doing *Jihaad* with it. Until he was martyred during the Qitaal Ahlir-Riddah. This sword became entitled with the name of Sword of Al Aun (meaning helper).

(Baiehaqee, vol-3, pg.99, Ibne Asaakir, Tabqaat Ibne Sa'ad, vol-1, pg.147, Shifaa Shareef, vol-1, pg.642, Khasaais-e-Kubraa, vol-1, pg.205, Subulal Huda, vol-4, pg. 53, Al Bidaayah Wan Nihaayah vol-3, pg. 354)

During the holy war of Uhud the sword of Hazrat Abdul Laah Bin Jahash was broken.

فَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَسِيْبًا مِّنْ تَغْلٍ فَرَجَعَهُ فِي يَدِهِ سَيْفًا
(شفاء شريف، ج ١، ص ٦٣٣، استيعاب،
ج ٣، ص ٨٤٩، اصابه: ٢٦٠١، خصائص كبرى،
ج ١، ص ٢١٤، سبل الهدى، ج ١٠، ص ٩، البدايه
والنهايه، ج ٢، ص ٤٧)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) gave him a branch of the date tree. When it went into his hand it was a very remarkable sword (which was called Urjoon by which he kept participating in battles all his life).

(*Shifaa Shareef, vol-1, pg.643, Isteeaab, vol-3, pg.879, Isaabah: 4601, Khasaais-e-Kubraa, vol-1, pg.217, Subulal Huda, vol-10, pg.9, Al Bidaayah Wan-Nihaayah, vol-4, pg.47*)

It is possible that those different effects which were exhibited from the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) they were in accordance to the capabilities of the places. Like the fire does not burn wet thing, and burns dry things and melts some things. And sometimes thickens thin things, like the white and yolk of an egg etc. And in sometimes it has no effects on certain things like it does not at all burn *Aabrak* [wood] and burns something and make it black like grass, wood etc. Although all these effects are anyhow of fire but according to the potential of the matter it has manifested in different ways. But by little pondering it is learnt that here, there is no concern with the hardening ability. Because by the effects of the sacred hand the stick became sword and several other such miracles became evident. Even though the stick does not have the quality of becoming iron nor the ability. Rather; in this circumstances we have to say, that the effect of the sacred hands is under the intention of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and it has nothing to do with the personal ability of material and inability of the material.

Hazrat Abu Sa'eed Khudree (*Allaah be pleased with him*) narrated:

That Hazrat Qataadah Bin Nu'maan (*Allaah be pleased with him*) kept sitting in the presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa*

Sallam) on a dark night when it was raining. When he was leaving, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave him a branch of a date tree.

وَقَالَ انْطَلِقْ بِهِ فَإِنَّهُ سَيُضِيءُكَ مِنْ
بَيْنَ يَدَيْكَ عَشْرًا وَمِنْ خَلْفِكَ عَشْرًا
فَإِذَا دَخَلْتَ بَيْتَكَ فَسَتَرَى سَوَادًا
فَاضْرِبْهُ حَتَّى يَخْرُجَ فَإِنَّهُ الشَّيْطَانُ
فَانْطَلِقْ فَأَصْأَهُ الْعُرْجُونَ حَتَّى دَخَلَ
بَيْتَهُ وَوَجَدَ السَّوَادَ فَضْرَبَهُ حَتَّى خَرَجَ
(شفاء شريف، ج ١، ص ٢١٩، زرقاني على
المواهب، ج ٥، ص ١٩٥، سبل الهدى، ج ١٠،
ص ٢٣، طبراني: ١٩)

And said, take this with you, it will make light for you, ten arms [lengthwise] in front of you and ten arms [lengthwise] behind you. And when you will enter your house you will see a blackness, beat it so much that it leaves the house, because that is *Shaietaan* [Satan]. Then as Hazrat Qataadah left from there that stick became light for him, until he entered his house. And as he went inside he found the blackness and he hit it so much that it left.

(*Shifaa Shareef*, vol-1, pg.219, *Zarqaani Alal Mawaahib*, vol-5, pg.195, *Subulal Huda*, vol-10, pg.43, *Tibraani:19*)

The lightening up of the branch by the blessing of the sacred hand and the running away of *Shaietaan* from the house due to beating is apparently astonishing. But when we see these blessings and effects of the sacred hand with the eyes of a true believer then there is nothing strange. Because the blessed hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is actually the Divine hand. And in this blessed hand all kinds of Divine Powers have been bestowed. This is the reason with whichever intention the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would use his sacred hands it would immediately manifest.

From here this can also be known that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is what a great well-wisher of his devotees. Because Hazrat Qataadah did not make any complaint to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that there is *Shaietaan* or *Asaab* [demon, Jinn] in his house. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself told about it and also gave the remedy of

dispelling it. Rather; gave him such a thing that by the use of it, the *Shaietaan* [Satan] would run away by himself.

This is also worth pondering that the house of Hazrat Qataadah (*Allaah be pleased with him*) was at a distance from the blessed home of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And the time he [the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] gave him the news about the *Shaietaan* [Satan] it was a very dark night. Especially inside his house there was also not a crossing of light. Then he [the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] also informed him that you will see thing of black colour that is *Shaietaan* [Satan]. As in, *ظَلَلْتُ بَعْضَهَا فَرَقَى بَعْضُ* (*Holy Qur'aan, chapter An Noor, verse #40*) this topic is clear. But still in such darknesses and in the cover of so many walls the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) saw the *Shaietaan*. That *Baseerat* [internal vision] which would be such that it could see even through the obstruction of some walls, and some darknesses so for it thousands of walls and thousands of darknesses cannot also be a hindrance. Because the conditions which were required for viewing, that there should be external light, any dense thing would not be in between, etc., they were not present here. Even beside this, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) saw the *Shaietaan* [Satan] So, it is known the seeing of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is not like the seeing of the other people. Because the nearness and far, light and darkness is the same for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). (For more details view the details about the sacred eyes of the Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*).

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) filled a leather bag with water, tied up its mouth, and made *du'aa* [supplication] and bestowed it to the respected Companions.

فَلَمَّا حَضَرَتْهُمْ الصَّلَاةُ نَزَلُوا فَحَلَّوْهُ فَادَّأ
بِهِ لَبَنٌ طَيِّبٌ وَزُبْدَةٌ فِي قَبِهِ (شفاء شريف،
ج ١، ص ٢٢٠، طبقات ابن سعد، ج ١، ص ١٣٦)

When the time of their Salaah [Namaaz] came, then they opened it. Then, it was best fresh milk and there was butter on its opening.

(*Tabqaat Ibne Sa'ad, vol-1, pg.136, Shifaa Shareef, vol-1, pg.220*)

Hazrat Bushaier Bin Aqrabah Juhani (*Allaah be pleased with him*) narrates:

That my father was martyred in the Holywar of Uhud, so while crying I came in the gracious presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He said, why do you cry?

أَمَا تَرْضَى أَنْ أَكُونَ أَبَاكَ وَعَائِشَةُ
أُمُّكَ فَتَسَحَّ عَلَى رَأْسِي فَكَانَ أَثَرِي دِيمَةً
مِنْ رَأْسِي أَسْوَدُ وَسَائِرُهُ أَيْبُضُ وَكَانَتْ
فِي لِسَانِي عُقْدَةٌ فَتَقَلَّ فِيهَا فَأَنْحَلَّتْ
وَقَالَ لِي مَا اسْمُكَ قُلْتُ بُجَيْرٌ، قَالَ بَلْ
أَنْتَ بُشَيْرٌ (ابن عساکر: ۲۵۶۲، خصائص
کبریٰ، ج ۱، ص ۸۳، سبل الہدی والرشاد،
ج ۱۰، ص ۳۲)

Are you not happy on this thing, that I would be your father and Aaishaah would be your mother. Then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched my head with his sacred hand. Whose effect was this that part of my head which was touched by the sacred hands it stayed black, while the rest became white due to old age. My tongue had knot (due to which I was unable to speak properly). The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) spat on it, so that knot opened immediately. After this he said, what is your name? I replied, *Bujaier*. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, No rather you are *Bushaier* [giver of Good news].

(*Ibne Asaakir: 2562, Khasaaais-e-Kubraa, vol-1, pg.83, Subulal Huda War Rashaad, vol-10, pg.42*)

The knot [stuttering problem] of Hazrat Bushaier was opened by blessed *Lu'aab-e-Dahan* [the sacred liquid] of the sacred mouth of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Which was not anything new, such kind of problem solving would always keep taking place. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) changed his name because the meaning of *Bujaier* is evil and fault and he did not like such name, whose meaning would be

[pessimistic].

Hazrat Hulb Bin Yazeed Bin Adeed came in the honourable presence of *Huzoor Saiyyid-e-Aalam* [The Grand Chief of the World] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and he was baldheaded [hairless].

فَمَسَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
رَأْسَهُ فَكَبَبَتْ شَعْرُهُ فَسُجِّيَ الْهُلُبُ
(طبقات ابن سعد: ١٨٤٢، شفاء شريف، ج ١،
ص ٦٢٤، خصائص كبرى، ج ٢، ص ٨٢، سبل
الهدى، ج ١٠، ص ٣٢)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched and slightly moved his sacred hand over his head. Thus; alot of hair grew on his head for this reason his name was known as Hulb.

(*Tabqaat Ibne Sa'ad: 1874, Shifaa Shareef, vol-1, pg.647, Khasaais-e-Kubraa, vol-2, pg.84, Subulal Huda, vol-10, pg.32*)

Imaam Qaazi Iyaaz (*Allaah have mercy on him*) narrates:

مَسَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَلَى رَأْسِ صَبِيٍّ بِهِ عَاهَةٌ قَبْرًا وَاسْتَوَى
شَعْرُهُ (شفاء شريف، ج ١، ص ٢٢٠)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched and moved his sacred hand over the head of a hairless child. Thus; his balding started fading and all the hair became even.

(*Shifaa Shareef: vol-1, pg.220*)

On the head of Hazrat Hanzalah Bin Hizyam (*Allaah be pleased with him*) narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ
رَأْسَهُ بِيَدِهِ وَقَالَ بُورِكَ فَيْكَ قَالَ
الذِّيَالُ فَرَأَيْتُ حَنْظَلَةَ يُؤْتَى بِالشَّاةِ
الْوَارِمِ ضَرْعُهَا وَالبَعِيرِ وَالْإِنْسَانِ بِهِ
الْوَارِمُ فَيَنْقَلُ فِي يَدِهِ وَيَسَّخُ بِصَلَّتِهِ
وَيَقُولُ بِسْمِ اللَّهِ عَلَى أَثَرِي رَسُولُ اللَّهِ

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched and moved his hand and said, blessing are bestowed on you. Hazrat Ziyaal says that after this I saw that if there was inflammation on any part of goat or camel or any human-being then would bring him to Hazrat Hanzalah. Hazrat Hanzalah (*Allaah be pleased with him*) would put his

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسَّحُ ثُمَّ
يَسَّحُ مَوْضِعَ الْوَرَمِ فَيَذْهُبُ الْوَرَمُ

(بخارى فى التاريخ: ١٥٢، احمد: ٢٠٦٦٦، ابن سعد:

٢٩٣٠، ابو يعلى، شفاء شريف، ج ٦، ص ٦٣٤،

خصائص ج ٢، ص ٨٣، زرقانى على المواهب، ج ٤،

ص ١٨٦، دلائل النبوة، ج ٦، ص ٢١٣، بيل الهدى،

ج ١٠، ص ٣٣، مواهب لدني، ج ٢، ص ٦٦)

saliva of mouth on his hand, rubbed it over his head and would say,

بِسْمِ اللَّهِ عَلَى أَثَرِ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[Allaah in whose name I begin with the effect of the hands of the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] then would rub that hand over the place of inflammation, that inflammation would immediately diminish.

(Bukhaari in Taareekh:152, Ahmad: 20666, Ibne Sa'ad:2930, Abuu Ya'alaa, Shifaa Shareef, vol-6, pg.647, Khasaais, vol-2, pg.83, Zarqaani Alal Mawaahib, vol-4, pg 186, Subulal Hudaa, vol-10, pg. 34, Dalaai'lun Nubuwwat, vol-6, pg.214, Mawaahib ul Ladunniyah, vol-2, pg.66)

Now here this thing is really worth paying attention that due to placing sacred hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) over the head of Hazrat Hanzalah (Allaah be pleased with him) in his childhood and its effects remained in him during his whole life. And that also such, and how was it, that not only he himself remained benefitted by it rather other humans and animals also kept receiving benefits and cure from it.

Pay attention that the blessings of the sacred hands was created on the skin of his head and when he would touch his hand on it then it would come in his hand and then that blessing would reach the sick and after reaching there it would do this effect that the person would be cured.

Please ponder how long-lasting was that blessing, to understand it is beyond the limited perception of an average brain, why should it not be so, average limited perception only has association with physical body, what connection does it have with spirituality?

آزمودم عقل دور اندیش را بعد ازیں دیوانه سازم خویش را

Aazmuudam Aql-e-Duur Andaysh Raa
Ba'ad Azeen Deewaanah Saazam Khweesh Raa

I scrutinize much far thinking intelligence and saw by bringing it in
 action in every way and testing it
 After that (after being disappointed from everywhere) made myself
 mad [Deewaanah] adherent meaning made *Ishq* my leader

Hazrat Imaam Fakhr-ud-Deen Raazi (Allaah have mercy on him) narrates in his *Qur'aanic Tafseer* [interpretation] that once the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was sitting near the edge of water [stream] then Ikrimah Bin Abu Jahl came there.

فَقَالَ إِنْ كُنْتَ صَادِقًا فَأَدْخُ ذَٰلِكَ
 الْحَجَرَ الَّذِي فِي الْجَانِبِ الْآخِرِ فَلْيَسْبَحْ
 وَلَا يَغْرُقْ فَأَشَارَ إِلَيْهِ عَلَيْهِ الصَّلَاةُ
 وَالسَّلَامُ فَانْقَدَعَ الْحَجَرُ مِنْ مَّكَانِهِ
 وَسَبَحَ حَتَّى صَارَ بَيْنَ يَدَيِ الرَّسُولِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَهِدَ لَهُ
 بِالرِّسَالَةِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ يَكْفِيكَ هَذَا فَقَالَ حَتَّى يَرْجِعَ إِلَى
 مَكَانِهِ (تفسير كبير و انوار الحمد، زرقاني على
 المواهب، ج ٥، ص ١٩١)

He started saying, that if you are truthful then call that stone which is lying on the other side of the water, that it would come floating on the water and would not sink. Thus, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) called the stone with the sign [of his fingers], so; it ejected from its place and came in front of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) while floating over the water. And with a clear tongue gave the witness that Allaah is One and he is the true Prophet of Allaah. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to Ikrimah, is this enough for you? He said, [Ikrimah] yes on this condition that it would go back the same way from where it came, so that stone again went to that place.*

(Tafseer Kabeer Wa Anwaar ul Muhammadiyyah, Zarqaani Alal Mawaahib, vol-5, pg.191)

* Note: Ikrimah Bin Abu Jahl (Allaah be pleased with him) had converted to Islaam.

Hazrat Abbaas Bin Abdul Muttalib (*Allaah be pleased with them*) narrates, that once he went in the auspicious presence of Saiyyid-e-Aalam [The Grand Chief of the Universe] the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] and said that I saw one thing about you which gives the evidence of your Prophethood, and which has great effect on my becoming a Muslim. And that is this,

رَأَيْتُكَ فِي الْهَيْدِ تُنَاغِي الْقَمَرَ وَ تُشِيرُ
إِلَيْهِ بِأَصْبَعِكَ فَحَيْثُ أَشْرَفْتَ إِلَيْهِ مَالٍ
قَالَ إِنِّي كُنْتُ أُحَدِّثُهُ وَ يُحَدِّثُنِي وَ
يُلْهِمُنِي عَنِ الْبُكَاءِ وَ أَسْمَعُ وَ جَبْتُهُ حِينَ
يَسْجُدُ تَحْتَ الْعَرْشِ (بيهقي، ج ۲، ص ۴۱،
ابن عساکر: ۱۱۱۰، خصائص کبریٰ، ص ۵۳، سبل
الهدی، ج ۱۰، ص ۸۱، البدایہ والنہایہ، ج ۲،
ص ۳۲۶)

I saw while lying in the cradle that You (Sallal Laahu 'Alaiehi Wa Sallam) was talking to the moon, and in whichever direction you would point with your finger, the moon would go on that side. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, "I would talk to him [moon] and he [moon] would talk to me, and diverted me from crying. And I would listen to his [moon] voice of falling when he [moon] would fall down in prostration under the Throne of Allaah".

(Baiehaqee, vol-2, pg.41, Ibne Asaakir: 1110, Khasaa'is-e-Kubraa, pg.53, Subulal Huda, vol-10, pg.481, Al Bidaayah Wan Nihaayah, vol-2, pg.326)

کھیتے تھے چاند سے بچپن میں آقا اس لیے یہ سراپا نور تھے وہ تھا کھلونا نور کا
چاند جھک جاتا جدھر انگلی اٹھاتے مہدی میں کیا ہی چلتا تھا اشاروں پر کھلونا نور کا

**Khayltay Thhay Chaand Say Bachpan Mayñ Aqaa Iss Liyay
Yeh Saraapaa Noor Thhay Woh Thhaa Khilonaa Noor Kaa
Chaand Jhuk Jaataa Jidhar Unglee Uthhaatay Mahd Mayñ
Kyaa Hee Chaltaa Thhaa Ishaaron Par Khilonaa Noor Kaa**

(A'laa Hazrat)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would play with moon in His childhood because,

He is Complete Noor [Luminance] and that [moon] is for Him
a toy of Noor [Luminance]

The moon moved where ever the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) raised His finger in the cradle,
 What a way it would move, on the signs [in His obedience] the toy
 of luminance [moon]

When the infidels of Makkah found out that, the effects of magic cannot be done on the objects in the sky, and since they considered it in their false assertion, that the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) is a magician (*Ma’aazal Laah* I seek *Allaah*’s protection). Therefore; one day they gathered and came in the auspicious presence of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) and demanded a sign of Prophethood. The Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said, what do you want? They said if you are honest then split the moon into two parts. The Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said, look at the sky and pointed with his blessed finger towards the moon, so it split into two parts. The Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) said, stay witness! They said, Muhammad (*Sallal Laahu ‘Alaiehi Wa Sallam*) has closed our eyes.

Almighty Allaah descended this sacred verse:

اِقْتَرَبَتِ السَّاعَةُ وَالْقَمَرُ ۝
 اِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ
 مُّسْتَعِزٌّ ۝ (الْقَمَر: ١، ٢)

The hour [Day of Judgement] came near, and the moon rent asunder and if these people see any sign [miracle] so they turn their faces away and say this is perpetual magic.
 (Holy Qur’aan, chapter Al-Qamar, verses. 1-2)

Amidst the miracles of the Holy Prophet (*Sallal Laahu ‘Alaiehi Wa Sallam*) this is a marvelous miracle it is called “*Shaqquul Qamar*” [the splitting of moon]. This great miracle has been stated in sacred true *Hadees* by many Companions and the *Taabi’een* [Followers of the Companions]. (*) Some *Muhaddiseen* [Narrators of the *Ahaadees*] *Mufasssireen* [Interpreters of Qur’aan] have claimed its

* See Bukhaari; 3636 and Muslim Chapters *Alaamaat-e-Nabuwwat*: 43-2800.

succession and everyone from the *Ummah* knows it. And amidst the *Ummah* from the *Salaf* [former] to the *Khalf* [descendants] it is so famous that to deny it is irreligiousness and is animosity against the intelligence and justice. In today's era, some evil-minded people as they deny so many other things they also deny this marvelous miracle, and say that if it would have happened like this then the whole world should have known about it. And it would be necessary that it is mentioned in the books of history. But they do not know that not mentioning of an incident in history, cannot be a cause of its denial. Many such incidents have occurred whose name or trace cannot even be found in History. And then with this incident the books of *Ahaadees* and *Tafaseer* are filled with. But what concern do they have with this?

Keep in mind when this incident took place, it was the time of night, so at that time some places will have day and some places will have mid-night. Where the people would be awake, there also it is not necessary that everyone's eyes would be towards the sky. Because no announcement etc., was made for it that the people would have especially paid attention at that time. In today's era of modern development, when there are very vast and many arrangements and the ways of for communication etc., when ever the lunar eclipse occurs, millions of people have no information of lunar eclipse. So, at that time, there were not even so many ways of telecommunication etc., and then it was a matter of only a short while. But despite this, the people of Makkah asked the ones who were coming from journey. Thus; they verified it but illiterately they kept calling it magic. And it has also been stated that the cause of conversion to Islaam of the *Mahaa Raajaa* of India "*Malabar*" is also this marvelous event [miracle].

The true Believers have believe on this miracle. The one's in whose heart the faith [*Ieemaan*] is firm he will never do hesitation in believing it. Allaamah Iqbaal states:

پنجہ او پنجہ حق می شود ماہ از انگشت او شق می شود

Panjah-e-Uoo Panjah-e-Haqq Mee Shawad
Maah Az Angusht-e-Uoo Shaqq Mee Shawad

Undoubtedly the *Panjah* [palm, hand] of the Holy Prophet is the
 Hand of Allaah

With only one finger of His sacred hand the moon splits
 in two pieces

It is learned that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also has the Power of Sway on the World of Heavenly objects as well.

Hazrat Ibne Abbaas (*Allaah be pleased with them*) narrated that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said:

إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنُقُودًا
 وَلَوْ أَخَذْتُهَا لَأَكَلْتُ مِنْهُ مَا بَقِيََتِ
 الدُّنْيَا (بخاری شریف: ۵۱۹۷)

That I saw the Paradise (while in the state of Salaah/*Namaaz*), and I caught a bunch of fruit. If I would have broken that bunch, then you would have kept eating from it till the world exists.

(*Bukhaari Shareef: 5197*)

Hazrat Anas (*Allaah be pleased with him*) narrates that a utensil of water was brought to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَوَضَعَ يَدَهُ فِي الْإِنَاءِ فَجَعَلَ الْمَاءُ يَنْبُحُ
 مِنْ بَيْنِ أَصَابِعِهِ فَتَوَضَّأَ الْقَوْمُ قَالَ
 قَتَادَةُ قُلْتُ لَأَنْتَ كَمْ كُنْتُمْ؟ قَالَ
 ثَلَاثًا
 (بخاری شریف: ۳۵۷۲، مسلم شریف: ۵۹۴۳)

Thus; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his sacred hand in this utensil, so the springs of water started flowing from his fingers by which all the people did ablution. Hazrat Qataadah says, that I asked Anas how many people were you? He replied, three hundred [300].

(*Bukhaari Shareef: 3572, Muslim Shareef: 5943*)

Hazrat Abdul Laah Bin Mas'ood (*Allaah be pleased with him*) narrates that we considered miracles a cause of blessing. After saying this, he said that we were on a journey with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and the water finished. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was informed. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, find the remaining water no matter how less it might be.

فَجَاؤَا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ فَأَدْخَلَ
يَدَهُ فِي الْإِنَاءِ ثُمَّ قَالَ حَيَّ عَلَى الطَّهَوْرِ
الْبَارِكِ وَالْبَرَكَةُ مِنَ اللَّهِ فَلَقَدْ رَأَيْتُ
الْبَاءَ يُنْبِعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَقَدْ كُنَّا نَسْبَحُ
تَسْبِيحَ الطَّعَامِ وَهُوَ يُوَكِّلُ

(بخاری شریف: ۳۵۷۹)

Therefore; in a utensil a small amount of water was presented. He placed his sacred hand into it and said, come, do ablution, drink, this is blessed, pure and clean water from Allaah. Hence; without any doubt I saw that from his (*Sallal Laahu 'Alaiehi Wa Sallam*) sacred fingers springs of water were flowing. And when we would eat food while being in front of him (*Sallal Laahu 'Alaiehi Wa Sallam*), we would hear the voice of Glorification [Praising of Allaah] from the food.

(Bukhaari Shareef:3579)

Hazrat Abu Amar Ansaari (*Allaah be pleased with him*) narrates:

That during a holy war we were with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). One day we felt very thirsty. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked for a small bucket, and kept it in front of himself. He placed some water from it and rinsed his mouth in it and read whatever words Allaah liked.

ثُمَّ ادْخَلَ خِنْصَرَهُ فِيهَا فَأَقْسَمَ بِاللَّهِ لَقَدْ
رَأَيْتُ أَصَابِعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ تَتَفَجَّرُ بَيْنَنَا يَنْبِيعُ الْبَاءِ ثُمَّ أَمَرَ

Then he (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his small finger in it. Pledge by Allaah, I saw that springs of water started from all his (*Sallal Laahu 'Alaiehi Wa Sallam*)

النَّاسَ فَشَرِبُوا وَ سَقَوْا وَ مَلَأُوا قَرَابَهُمْ
وَأَدَاوِيهِمْ فَضَحِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ حَتَّى بَدَتْ نَوَاجِدُهُ ثُمَّ قَالَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ لَا يَلْقَى اللَّهُ بِهَيَا أَحَدٌ
يُؤَمِّرُ الْقِيَامَةَ إِلَّا دَخَلَ الْجَنَّةَ (ابو نعیم،
ج ۱، ص ۴۱۹ خصائص کبری، ج ۲، ص ۴۳،
سل الہدی، ج ۹، ص ۴۵۰)

fingers. Then he (Sallal Laahu 'Alaiehi Wa Sallam) ordered the people. So; by following his order, the people drank alot of water, and also watered their animals, and filled their leather bags and buckets. By seeing this he (Sallal Laahu 'Alaiehi Wa Sallam) smiled, until his sacred teeth became visible and then said, I bear witness that there is No One, Worthy of Worship except Allaah and Muhammad is His slave and Prophet. Whoever will meet Allaah on the Day of Judgement with these two things, he will surely enter the Paradise.

(Abuu Nu'aiem, vol-1, pg. 419, Khasaaais-e-Kubraa, vol-2, pg. 43, Subulal Huda, vol- 9, pg. 450)

In the jungles of Arab where water is not available until far ends. What a time of worry it would be at that moment, when the whole army of Islaam would be thirsty. In such a situation, the flowing of springs of perfumed water from the sacred hands of *Huzoor Saiyyid-e-Aalam* [The Grand Chief of the Universe] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would be a cause of how much happiness and joy. And what value would be of these sacred hands infront of the respected Companions. And they must be viewing these sacred hands with what love and respect. The smiling of that time was somewhat like this, which has been interpreted in this verse,

جس کی تسکین سے روتے ہوئے ہنس پڑے اس تبسم کی عادت پہ لاکھوں سلام

**Jis Kee Taskeen Say Rotay Huway Hañss Parayñ
Uss Tabassum Kee Aadat Peh Laakhoñ Salaam**

(A'laa Hazrat)

By the solace of whom the crying ones started smiling
Countless salutations be on the habit of that beautiful smile

The witnessing that was given after this incident, by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that Allaah is only Worthy of Worship and he [himself] is the Prophet. As if, by this the purpose was to make it clear that Allaah is All-Powering on Everything and the hands on which His [Allaah's] Divine Powers are manifested, he [the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] is the manifestation of His [Allaah's] Powers and is the evidence of the truthfulness of His [Allaah's] claims.

Hazrat Jaabir (Allaah be pleased with him) narrates, that in Hudaiebiyah people were very worried due to immense severity of thirst. They came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said *Huzoor* [Divine Holy Master] we do not have water from which we would drink and do ablution [*wuzu*]. Beside this water which is present near you in the pot, equal to the small round metal pot.

فَوَضَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ
فِي الزُّكُوتِ فَجَعَلَ الْمَاءُ يَقُورُ بَيْنَ
أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ قَالَ فَشَرِبْنَا وَ
تَوَضَّأْنَا قِيلَ لِحَابِرٍ كَمْ كُنْتُمْ قَالَ لَوْ كُنَّا
مِائَةَ أَلْفٍ لَكَفَانَا كُنَّا خَمْسَ عَشْرَةَ
مِائَةً (بخاری شریف: ۳۵۷۶، بل الہدی،
ج ۹، ص ۴۸، البدایہ والنہایہ، ج ۲،
ص ۱۰۵)

Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his powerful Divine hand in the same pot [which was beside him]. So, fountains of water started flowing from his blessed fingers. All the respected Companions drank, and did ablution. Hazrat Jaabir was asked that how many people drank and did ablution? He replied that even if we would have also been one lakh then that water was sufficient for us but at that time we were fifteen hundred [1500] who drank and did ablution.

(Bukhaari Shareef: 3576, Subulal Huda, vol-9, pg.448, Al Bidaayah Wan Nihaayah, vol-6, pg.105)

نور کے چشمے لہرائیں دریا بہیں انگلیوں کی کرامت پہ لاکھوں سلام

Noor Kay Chashmay Lehraa'eñ Daryaa Bahayñ
Ungliyoñ Kee Karaamat Peh Laakhoñ Salaam

Fountains of Noor [Luminance] raised in waves,
and rivers flow out
Millions of Salaam on the miracles of the fingers

These are those *Ahaadees* of Bukhaari and Muslim which cannot be denied by any Muslim. See in these *Ahaadees*, it is not at all mentioned that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) prayed O Allaah, You produce water from my fingers and flourish everyone. Instead he kept the hand in the utensil and said that come, do ablution and drink, this is blessed pure and clean water. Which water, the one that was extinct until now, and have now come into existence from the sacred hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Even though there was no fountain of water within his blessed body which was opened to flow and that also so much that hundreds of people thrived from it.

Can this be said at this point, that those who narrate such *Ahaadees* and those who believed in such *Ahaadees* are *Mushrik* [polytheists]? Because with this *Shirk-fit-Takhleeq* [*Shirk* in Creation] is incumbent. Saying like this would be extreme disrespect and insolence because if such thoughts were polytheistic then it was the obligation of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that by supplicating for water he would have saved the people from the doubt of Polytheism. These kind of attacks and verdicts of polytheism and innovation are not on the respected scholars rather they are indirectly at the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). (*Ma'aazal Laah*) [I seek Allaah's protection]

The reality is, the water that was produced by *Tasarruf* [Powers of Sway] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) it was constantly not his *Tasarruf*. Rather it is the faith and belief of every Muslim that *Tasarruf* and Power is Bestowed from Allaah to him. *Shirk* [polytheism] will be established at that time, when he (*Sallal Laahu 'Alaiehi Wa Sallam*) or other Prophets and Friends of Allaah are believed to be permanently by themselves All- Authority. Meaning the belief would be, that even if Allaah wants to stop their *Tasarruf* [Power of Sway] then He will not be able to do it. Since the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had clarified

this on numerous occasions that all the Powers of Allaah are His [Allaah's] Own personal powers, and others have been given by Him. So now this was not needed that by praying [doing *du'aa*] make the Muslims realise this that our powers are not constant.

Hazrat Ziyaad Bin Haaris As-Sudaaee (*Allaah be pleased with him*) narrates:

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) once during a journey went to ease himself before dawn. When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came back he said to me, do you have water? I replied that it is very little which will not be sufficient for you. He said, pour this in a pot and bring it. He says, I brought it.

فَوَضَعَ كَفَّهُ فِي الْمَاءِ فَرَأَيْتُ بَيْنَ أَصْبَعَيْنِ
مِنْ أَصَابِعِهِ عَيْنًا تَفُورُ فَقَالَ تَادِي
أَصْحَابِي مَنْ كَانَ لَهُ حَاجَةٌ فِي الْمَاءِ
فَتَادَيْتُ فِيهِمْ فَأَخَذَ مَنْ أَرَادَ مِنْهُمْ
فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّ لَنَا بَيْرًا إِذَا كَانَ
الشِّتَاءُ وَسَعْنَا مَاءَهَا وَاجْتَبَعْنَا عَلَيْهَا
وَإِذَا كَانَ الصَّيْفُ قَلَّ مَاءُهَا فَتَفَرَّقْنَا
عَلَى مِيَاهٍ حَوْلَنَا وَقَدْ أَسْلَمْنَا وَكُلٌّ مِنْ
حَوْلَنَا لَنَا عَدُوٌّ فَأَدْعَى اللَّهُ لَنَا فِي بَيْرِنَا أَنْ
يَسْعَنَا مَاءُهَا فَتَجْتَمِعُ عَلَيْهَا وَلَا
تَفَرَّقُ فَدَعَا بِسَبْعِ حَصِيَّاتٍ فَعَرَّكَهُنَّ
فِي يَدِهِ دَعَا فِيهِنَّ ثُمَّ قَالَ اذْهَبُوا بِهِذِهِ
الْحَصِيَّاتِ فَإِذَا آتَيْتُمُ الْبَيْرَ فَالْقُوا

Thus; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his sacred hand in the pot. I saw from the two of his middle fingers the springs started over flowing. Then, he said, call it out amidst the people whoever has the need of water, he may come. I called out, therefore; many people took from this water. After seeing this, I said, *Yaa Rasoolal Laah*, [O Prophet of Allaah *Sallal Laahu 'Alaiehi Wa Sallam*] there is a well in our tribe, in the weather of winter its water is sufficient for all of us but when the weather of summer comes then its water becomes much less. So, we disperse and go where we find water, now that we have become Muslims thus, the tribes of the surrounding have become our enemies. You may please pray for us, that the water of our well

وَاحِدَةً وَاحِدَةً وَادْكُرُوا اسْمَ اللَّهِ قَالَ
 الصَّادِقُ فَقَعَلْنَا مَا قَالَ لَنَا فَمَا
 اسْتَطَعْنَا أَنْ نَنْظُرَ إِلَى قَعْرِهَا يَغْنَى الْبَيْرُ
 (تهذيب، ج ۴، ص ۱۲۶، ابونعیم: ۳۲۱، خصائص
 کبری، ج ۲، ص ۴۱، طبرانی: ۵۲۸۵، سیل
 الہدی والرشاد، ج ۹، ص ۴۵۷)

would become sufficient for us and we would remain together in one place and it would not be necessary to scatter. Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked for seven pebbles, and took them in his hands and prayed. Then he said, take these pebbles when you reach this well, by taking the name of Allaah drop one by one in it. He says, when these pebbles were dropped in to it, then so much water came in to this well that all of us could not see its bottom.

(Baiehaqee, vol-4, pg. 126, Abuu Nu'aiem: 321, Khasaa-is-Kubraa, vol-2, pg. 41, Tibraani: 5285, Subulal Huda, vol-9, pg. 457)

In this *Hadees* it is mentioned that, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) rubbed the pebbles in his hand and ordered to put them in the well. A lot of water was increased by doing this. It is obvious that the effect of the sacred hand was to transfer the effects of the sacred hand in the well. So, this was the solution done for it, that the pebbles were made effective by the sacred hands and that effect reached the well and the water immediately increased. Apparently there was no effect of the sacred hand in the pebbles but meaningfully it was so much, that the water of this well increased more than the limits.

Hence; by this the Authority and Power of Sway of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is proven, that whichever thing he intended it came into existence. When these people saw the effects of the sacred hands that the water starts flowing from it so, they requested to increase the water of their well. It was excusable at that time for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) to go there personally and also did not consider it appropriate to discard this request. Therefore; the effects of the sacred hands were transferred there through the pebbles.

Hazrat Irbaaz Bin Saariyah (*Allaah be pleased with him*) narrates that during the Holywar of Tabook, one night the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to Hazrat Bilaal (*Allaah be pleased with him*) that O Bilaal, do you have anything to eat? Hazrat Bilaal (*Allaah be pleased with him*) replied, Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) Pledge by your Rabb, we are sitting after emptying our food boxes. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, look carefully, and shake your food boxes maybe something will come out. Everyone emptied their lunch boxes so total seven dates were found. He (*Sallal Laahu 'Alaiehi Wa Sallam*) kept them in a bigger bowl.

ثُمَّ وَصَعَ يَدَهُ عَلَى الثَّمَرَاتِ وَقَالَ كُلُوا
بِسْمِ اللَّهِ أَعْدُفًا كَلْنَا ثَلَاثَةَ أَنْفُسٍ
فَأَخْصَيْتُ أَرْبَعًا وَخَمْسِينَ تَبْرَةً أَعَدَّهَا
عَدَّاءُ وَنَوَاهِي يَدِي الْأُخْرَى وَصَاحِبَايَ
يَصْنَعَانِ كَذَلِكَ فَشَبِعْنَا وَرَفَعْنَا
أَيْدِينَا فَإِذَا الثَّمَرَاتُ السَّبْعُ كَمَا هِيَ
فَقَالَ يَا بِلَالُ ارْفَعْهَا فَإِنَّهُ لَا يَأْكُلُ
مِنْهَا أَحَدٌ إِلَّا نَهَلٌ مِنْهَا شَبْعٌ فَلَمَّا كَانَ
مِنَ الْغَدِ دَعَى بِلَالًا بِالثَّمَرَاتِ فَوَضَعَ
يَدَهُ عَلَيْهِنَّ ثُمَّ قَالَ كُلُوا بِسْمِ اللَّهِ
فَاكَلْنَا حَتَّى شَبِعْنَا وَأَنَا الْعَشِيرَةُ رَفَعْنَا
أَيْدِينَا وَإِذَا الثَّمَرَاتُ كَمَا هِيَ فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْلَا أَنِّي
أَسْتَحْيِي مِنْ رَبِّي لَأَكَلْنَا مِنْ هَذِهِ
الثَّمَرَاتِ حَتَّى نَرُدَّ الْهَدْيَيْنَةَ عَنْ آخِرِنَا
وَأَعْطَاهُنَّ غُلَامًا قَوْلِي وَهُوَ يُنْزِلُهُنَّ (ابو

Then he placed his sacred hand on them and said, *Bismil Laah* eat with the Name of Allaah. Three of us (took one by one from under his hand) and ate. Hazrat Bilaal (*Allaah be pleased with him*) says, I would keep holding the seeds in my left hand. When I counted them after being completely full they were fifty-four [54]. Similarly, the other two people also ate until they were full. When we took our hands off the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) also raised his hand from the bowl. Those seven dates were present as they were. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, O Bilaal, keep these safely and no one should eat from them, they will be useful again. Hazrat Bilaal says, we did not eat them. When the second day came, and it was time to eat so the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered to again bring those seven dates. The same way he (*Sallal Laahu 'Alaiehi Wa Sallam*) again

نعيم: ۴۴۹، ابن عساكر، ج ۴۰، ص ۱۸۹،
خصائص كبرى، ج ۱، ص ۲۷۴، سبل الهدى
والرشاد، ج ۹، ص ۷۱، البدايه والنهايه، ج ۶،
ص ۱۲۹)

placed his sacred hand and said, *Bismil Laah* eat with the Name of Allaah. Now we were ten people, everyone filled themselves. When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took his sacred hand off, the seven dates were present as it is. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, O Bilaal, if I did not feel abashed and shy from Allaah so until reaching Madinah we would have eaten from these seven dates then he bestowed them to a boy. He went away eating them.

(*Abuu Nu'aiem: 449, Ibne Asaakir, vol-40, pg.189, Khasaais-e-Kubraa, vol-1, pg. 274, Subulal Hudaar War Rashaad, vol-9, pg.471, Al Bidaayah Wan-Nihaayah, vol-6, pg.129*)

It is clear from this sacred *Hadees* that *Faqr* [indigence] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was by choice. Because he had this authority that he could do as much increase as he desire in these seven dates. But by doing modesty from Almighty Allaah he gave away those dates. And gave preference to not collecting provision and worldly material things. This is obvious that these seven dates had no specialty. In whichever dates the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have placed his sacred hand they would have been blessed. Verily, Almighty Allaah had bestowed Authorities to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and whenever he wants he utilizes them.

In fact, the loving secrets, privacy and speciality that is present between the Almighty Allaah and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) it is not possible that the intellect can understand it.

Hazrat Abu Huraierah (*Allaah be pleased with him*) narrates:

That in a holy-war there was nothing left to eat for the troops of Islaam. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked me, what else do you have? I said, there are some dates in the food box. He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, bring them. I presented them, which were total twenty-one [21]. He (*Sallal Laahu 'Alaiehi Wa Sallam*) placed his sacred hand on them and did supplication.

ثُمَّ قَالَ اذْعُمْ عَشْرَةً فَذَعَوْتُ عَشْرَةً فَأَكَلُوا
حَتَّى شَبِعُوا ثُمَّ كَذَلِكَ حَتَّى أَكَلَ الْجَيْشُ
كُلَّهُ وَبَقِيَ مِنْ تَسْرِ الْبِرِّدِ قَالَ يَا أَبَا
هُرَيْرَةَ إِذَا أَرَدْتَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا
فَادْخُلْ يَدَكَ فِيهِ وَلَا تَكْفُهُ فَأَكَلْتُ مِنْهُ
حَيَاةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَإِنِ
بَكَرٍ وَعَمْرَوُ عُثْمَانَ فَلَبَّا قَتِلَ عُثْمَانُ
اتَّهَبَ مَا فِي بَيْتِي فَانْتَهَبَ الْبِرِّدُ إِلَّا
أَخْبِرُكُمْ كَمْ أَكَلْتُ مِنْهُ أَكْثَرَ مِنْ مِائَتِ
وَسَقٍ وَأَخَذْتُ مِنْهُ خَمْسِينَ وَسَقًا فِي
سَبِيلِ اللَّهِ (بيهقي، البزيم: ٣٣٢، خصائص
كبرى، ج ٢، ص ٥١، سبل الهدى، ج ٩،
ص ٤١، مدارج النبوة، ج ١، ص ١٨٩، البداية
والنهاية، ج ٦، ص ١٢٨)

Then said, call ten people. I called them. They came fully ate and left. Then again ordered to call ten [10] people. They also ate and went away. Similarly, ten people would come, eat fully and get up. Until the whole troop ate them. And those which were left the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, O Abu Huraierah, keep them in your food box, whenever you desire put your hand in it and take out from them. But do not turn the vessel upside down. Hazrat Abu Huraierah says, that in the era of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), until the era of Hazrat Abu Bakr Siddeeq and Hazrat Umar-e-Faarooq and Caliphate of Hazrat Usmaan-e-Ghani (*Allaah be pleased with them*) I ate from these dates and kept spending from it. Approximately fifty [50] Wasaq* he gave away in the Way of Allaah (*Fi Sabeelil Laah*). And more than two hundred [200] wasaq I ate myself. When

*Note: Wasaq is equal to 60 Saa'a and Saa'a is equivalent to 4 Sayr 7 Chhataank.
(Bahaar-e-Sharee'at)

Usmaan-e-Ghani was martyred that food box was stolen from my house.

(*Baiehaqee, Abuu Nu'aiem: 342, Khasaa'is-e-Kubraa, vol-2, pg.51, Subulal Huda, vol-9, pg.471, Madaarijun Nubuwwat, vol-1, pg.189, Al Bidaayah wan Nihaayah, vol-6, pg.28*)

The fulfilling of the Islaamic troops by only eating twenty-one [21] dates and using approximately several thousand kilograms [65550 kg]** dates is only possible through the Divine Power of Almighty Allaah. Whichever thing He wants by Bestowing blessing in it He increases it. And in whichever He does not want He does not bestow blessings. Rather; He decreases the more to less.

Look at the tree of Bargad [*Banyan tree*] how big it is. The seed from which it is grown how small it is, that seed which is hardly bigger than the size of a poppy seed [*Khash-khash*]. What a huge tree is grown from it that if it is weighed, it would be more than thousands of tons and if its physical appearance is seen then thousands of people can sit under its shade. This growth is an exhibition of what is Divine powers, actually here also, is that same blessing [of increasing].

If it is said that the help of the tree is done by the soil, from which it grows then the answer is, there is no doubt in this, when Almighty Allaah bestows blessing then there is definitely internal help. But to say this about a tree is without a reason that the soil is included in its body and grows it because we see its roots are rooted in the ground and the ground stays in its own condition. If the components of the soil are used in the growth of the tree, then the more the tree grows, the same amount of hole would be near its roots even though it is not like this. Anyhow this will not be ever proven, that all the parts of the tree are only soil. There is no doubt in this that the essence

**According to international measurement: 1 Wasaq=85kg, other details: 1 Saa'a=4.385kg, 60 Saa'a=263.1kg. If we count 4sayr 7Chhataank from international measurement =4.37 kg=1 Saa'a. Therefore; 60 Saa'a=262.2kgHence 262.2 X 250= 65550 kg. [T/N]

of soil is included in this but by this it cannot be proven that it is only complete essence, and the blessing of Allaah has nothing to do with it.

Hazrat Suhaieb (*Allaah be pleased with him*) narrates:

صَنَعْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَعَامًا فَأَتَيْتُهُ وَهُوَ فِي نَفَرٍ مِنْ أَصْحَابِهِ فَقَبْتُ حَيَاءً لَهُ فَلَبَّا نَظَرَ إِلَيَّ أَوْ مَاتُ إِلَيْهِ فَقَالَ وَهَؤُلَاءِ قُلْتُ لَا فَسَكَتَ وَقَبْتُ مَكَانٍ فَلَبَّا نَظَرَ إِلَيَّ أَوْ مَاتُ إِلَيْهِ فَقَالَ وَهَؤُلَاءِ مَرَّتَيْنِ أَوْ ثَلَاثًا قُلْتُ نَعَمْ وَإِنَّا كَانَ شَيْءٌ يَسِيرٌ صَنَعْتُهُ لَكَ فَآكَلُوا وَفَضَلَ مِنْهُمْ

(ابو نعيم، خصائص كبرى، ص ۲، ص ۴۹، بيل الهمدي، ج ۹، ص ۷۸)

I cooked little food for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and went in his auspicious presence to invite him. Then he (*Sallal Laahu 'Alaiehi Wa Sallam*) was sitting with a group of the sacred Companions. Due to embarrassment, I could not say anything and stood silently. He (*Sallal Laahu 'Alaiehi Wa Sallam*) looked towards me. I gestured the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) to come for eating food. He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, these people? I said No! The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) became silent. And I kept standing in the same place. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) glanced towards me. I again said with gesture the same way. He (*Sallal Laahu 'Alaiehi Wa Sallam*) said, these people? I said no! In reply of the second or third time I said, well, meaning bring them along also and also said this with it that the food is only little bit for you. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came along with all the companions, they all ate well and the food was still left over.

(Abuu Nu'aiem, *Khasaa'is-e-Kubraa*, pg.2, 49, *Subulal Huda*, vol-9, pg. 478)

Hazrat Suhaieb's repeated request to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) to come by yourself and the repeated

refusal of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that until all the Companions will not come along he would not go, is what a uniquely pleasant incident.

The insistence of Hazrat Suhaieb was also correct because he knew that the food is only for one person. Moreover; the insistence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) against it was due to this, that how will you feed all of them from your house, they are actually my devotees. I will feed them. In which you will have no interference. Therefore; this is how it happened, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) fed them until they were satisfied. To this extend that the food was still left-over and the host was also well-praised [acknowledged for his hospitality]. Even though it is not desired by high-minded in nature to go and eat as a devotee in anyone's house. But if such devotedness is attained then even the high-minded will also not dislike it.

When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not like going to a poor companion without his devotees then how will the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) accept going alone on the Blessed mat of Almighty Allaah who is *Ghaniyy-e-Mutlaq* [The Ultimate Bestower of Riches]. We have strong hopes in the grace and mercy of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that he will also keep us along in the court of the Almighty Allaah.

But remember it is also not easy to be a devotee. It cannot be sufficient to only say it with the tongue until you do not have heartiest devotion, love and association.

One more thing is also learned that all the actions of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) cannot be *Sunnah*. Because such incidents were amidst the exclusive specialties of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Some spiritual dignitaries of nowadays, when they go to eat in someone's house, they often also take along the devotees, by which there is misery for the host. Therefore; the spiritual dignitaries and devotees should definitely pay attention to this.

Hazrat Anas (*Allaah be pleased with him*) narrates:

That one day Hazrat Abu Talhah (*Allaah be pleased with him*) came to his wife Umme Sulaiem and said, today I heard the voice of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which due to hunger, sounded weak, do you have anything to eat? She said yes! And took a few pieces of bread of barley flour and asked me to call the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hazrat Anas (*Allaah be pleased with him*) says that:

ثُمَّ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَرْسَلَكَ أَبُو طَلْحَةَ قُلْتُ نَعَمْ فَقَالَ لَيْسَ مَعَهُ قُومُوا فَجِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ يَا أُمَّ سُلَيْمٍ قَدْ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ لَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ قَالَتْ اللَّهُ وَرَسُولُهُ أَعْلَمُ فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ هَلْ لِي مَا عِنْدَكَ يَا أُمَّ سُلَيْمٍ فَأَتَيْتُ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ فَفُتَّ وَ عَصَرْتُ عَلَيْهِ عَكَّةَ لَهَا فَأَدَمْتُهُ ثُمَّ قَالَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ قَالَ ائْذَنْ لِعَشْرَةٍ حَتَّى أَكَلَ الْقَوْمُ كُلُّهُمْ وَ شَبِعُوا وَالْقَوْمُ سَبْعُونَ

Then I came in the sacred presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He said, did Abu Talhah send you? I said yes. He (*Sallal Laahu 'Alaiehi Wa Sallam*) asked all the Companions sitting with him to get up. I came forward and informed Abu Talhah that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is coming along with his companions. After hearing, this he told his wife Umme Sulaiem that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and many other people are coming with him and we do not have so much food that we would be able to feed all of them. His wife said, Allaah and His Prophet are well aware of our condition. Thus, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came there and said Umme Sulaiem, bring what you have! She came with some of her breads in the auspicious presence. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered to make pieces of them and to squeeze

رَجُلًا أَوْ ثَمَانُونَ ثُمَّ أَكَلَ رَسُولُ اللَّهِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَهْلُ الْبَيْتِ وَأَفْضَلُوا
 مَا بَدَلَهُمْ جِيرَانَهُمْ (بخاری: ۵۳۷۸، مسلم:
 ۵۳۱۶، خصائص کبریٰ، ج ۲، ص ۴۶، البدایہ
 والنہایہ، ج ۶، ص ۱۱۵)

some clarified butter [ghee] over them. After this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) read whatever Allaah Almighty wanted on the pieces. Then ordered to call ten [10] people. They came, and went away after being fully satisfied. Then again ordered to invite ten [10] people. They also came and went out after filling their stomach. Then again ordered to call ten [10] people. They also came and went out after being satisfied very well. Until all those companions who were seventy to eighty [70 to 80] all of them went by satisfying their stomachs. After this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and all the family members ate, even after that the food was left-over, which was distributed amidst the neighbours.

(Bukhaari: 5378, Muslim: 5316, Khasaaais-e-Kubraa, vol-2, pg. 46, Al Bidaayah Wan-Nihaayah, vol-6, pg.115)

See, just by these few pieces of bread the filling of stomach of so many people, is what a remarkable thing. Subhaanal Laah these were the Powers of sway and blessings of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

رب ہے معطی یہ ہیں قاسم رزق اس کا ہے کھلاتے یہ ہیں

**Rabb Hai Mu'tee Yeh Hayñ Qaasim
 Rizq Uss Kaa Hai Khilaatay Yeh Hayñ**

(A'laa Hazrat)

Allaah is the Ultimate Provider of resources, and the Holy

Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the distributor,
The nourishment is of Allaah's, the Holy Prophet (*Sallal Laahu
'Alaiehi Wa Sallam*) nourishes

It is possible that someone might have doubt, that when the respected Companions viewed *Tasarrufaat* [the Powers of Sway] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) all the time, then why did Hazrat Abu Talhah (*Allaah be pleased with him*) become worried. The answer to this is, his being worried is due to being, a human. Or he did not pay attention at that time, this cannot be thought by this that he had any doubt in the expressiveness of the *Tasarruf* [Power of Sway] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

See what condition surfaced on the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) during the Holy-war of Badr, due to the abundance and might of the infidels. Even though Hazrat Siddeeq-e-Akbar comforted him. It is not proven by this, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had any suspicion in the execution of the Promise of Almighty Allaah. (*Na'oozu Bil Laahi Min Zaalik*), We Seek Allaah's refuge in such matter).

It is also proven from here, that the sacred companions were convinced of the Knowledge of Unseen of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And instead of saying *Allaahu A'lam* [Allaah knows the Utmost] they had no hesitation in saying *Allaahu Wa Rasooluhu A'lam* [Allaah and His Prophet knows the Utmost]. Therefore; several Companions had this manner that they would say *Allaahu Wa Rasooluhu A'lam* [Allaah and His Prophet knows the Utmost] (As it is stated in the Ahaadees). And the people of this era says, that by saying this Allaah and His Prophet knows best, *Shirk* [polytheism] is enforced. (*Ma'aazal Laah*, We seek Allaah's protection). Since; their belief is, that Only Allaah knows, what does the Prophet know.

(*Taqweyyatul-Ieemaan pg.84*)

Hazrat Ka'ab Bin Maalik (*Allaah be pleased with him*) narrates that Hazrat Jaabir Bin Abdul Laah (*Allaah be pleased with him*) came in the

holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so, he found his face changed. By seeing this he immediately went to his house and said to his wife, I have seen the face of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) changed. It is my doubt that it is like this due to hunger, do you have anything? The wife replied that, Pledge by Allaah, there is nothing beside this goat and some remaining flour. He immediately slaughtered the goat and said that, quickly prepare the meat and bread [roti]. When the food was ready, he poured it into a big pot and came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and presented the food.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَا جَابِرُ اجْمَعْ لِي قَوْمَكَ! فَاتَيْتُهُ بِهِمْ
قَالَ ادْخُلْهُمْ عَلَيَّ إِرْسَالًا فَكَانُوا
يَأْكُلُونَ فَإِذَا شَبِعَ قَوْمٌ خَرَجُوا وَدَخَلَ
آخَرُونَ حَتَّى أَكَلُوا جَمِيعًا وَفَضَلَ فِي
الْجَفْنَةِ شِبَعٌ مَا كَانَ فِيهَا وَكَانَ رَسُولُ
اللَّهِ ﷺ يَقُولُ لَهُمْ كُلُوا وَلَا تَكْسِرُوا
عَظْمًا ثُمَّ إِنَّهُ جَمَعَ الْعِظَامَ فِي وَسْطِ
الْجَفْنَةِ فَوَضَعَ يَدَهُ عَلَيْهَا ثُمَّ تَكَلَّمَ
بِكَلَامٍ فَإِذَا لَمْ أَسْمَعْهُ فَإِنَّ الشَّاةَ قَدْ
قَامَتْ تَنْفُضُ أُذُنَيْهَا أَمْرًا فَقَالَتْ مَا
هَذِهِ؟ قُلْتُ هَذِهِ وَاللَّهِ شَاتِنَا الْبَيْتِ
ذَبَحَنَا هَذَا عَنِ اللَّهِ فَأَحْيَا هَذَا قَالَتْ
أَشْهَدُ أَنَّ رَسُولَ اللَّهِ

(بَيِّنَاتُ دَلَالِ نُبُوْت، ص ٥٣٣، ابُو نَعِيْم: ٥٦٠،
نَحْصَانُ كَبْرِى، ج ١، ص ٦٤، زُرْقَانِي عَلَى

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, O Jaabir, gather your nation. Thus, I collected them and came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He said, send them to me by making small groups. In this way, they started eating. When one group would eat and be filled then it would go away and the other would come until all of them ate. And in the pot it remained the same way as it was before everyone had started eating. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) says, eat and do not break the bone. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) collected the bones in the middle of the pot and placed his sacred hand on all of them and read something, which I did not hear, suddenly that goat by shaking her ears stood up. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to me, take your goat away. I took

المواہب، ج ۵، ص ۱۸۳، سبل الہدی والرشاد،
ج ۱۰، ص ۱۳

the goat to my wife. She said, what is this? I said, Pledge by Allaah, this is our same goat which we had slaughtered. By the supplication of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Allaah has made it alive. After hearing this, his wife said, I bear witness that undoubtedly, He (Sallal Laahu 'Alaiehi Wa Sallam) is the Prophet of Allaah.

(Baiehaqee Dalaa'ilun Nubuwwat, pg. 543, Abuu Nu'aiem:560, Khasaais-e-Kubraa, vol-1, pg.67, Zarqaani Alal Mawaahib, vol-5, pg.184, Subulal Hudaad War Rashaad, vol-10, pg.14)

Aarif-e-Rabbaani [Wise-man of Allaah], Aashiq-e-Mahboob-e-Subhaani [Lover of the Beloved Prophet of Allaah] Hazrat Maulana Abdur Rahmaan Jaami (Allaah have mercy on him) said, when Hazrat Jaabir slaughtered the goat at that time two of his small sons were also present there. Who saw the goat being slaughtered with their own eyes. When Hazrat Jaabir went away then both of them took the knife and went on to the roof.

پسر بزرگ مرخورد را گفت بیاتاب تو نمایم کہ
پدر ما ایں برہ را چگونہ بسل کرد بچہ خورد را بہ
بست و کارد بر حلق او بر اند و بنادانی ویرا
بسل کرد۔ و سر برادر را برادر برداشت
عیایاں چوں آنرا بید از پس بدوید پسر
بترسید و بر بام گر بخت مادر بر اثر وے می
آمد از بیم مادر آں پسر دیگر نیز از بام پھشتاد
و ہلاک شد آں زن فزع نکرد و گفت اگر
بنالم و فریاد کنم خاطر پیغمبر صلی اللہ علیہ وسلم ملول شد

The elder son said to his younger brother, come I will also do with you the same way as our father did with the goat. The elder one tied the younger one, and used the knife to slit the throat of his brother and innocently slaughtered him. Separated his head and picked it up. When the wife of Hazrat Jaabir saw this she ran behind him, and due to her fear, he fell from the roof and died. Hazrat Jaabir's wife did not yell and scream and did hue and cry, so that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would not be worried and

صبر کرد و جزع نہ کرد و ہر دو فرزند آنرا بخاندہ برد و گیم بر ہر دو پوشید و کسے را از انحال خبر نکرد و روئے خود تازہ داشت ولیکن بدل خونیں مینالید تا برہ را بریاں کرد و جابر را از حال فرزندان خبرے نہ داد چوں برہ را بیاور دو در پیش رسول اللہ ﷺ نہاد جبریل امین بیامد و گفت یا محمد خدائے تعالیٰ می فرماید کہ جابر را بگوئی تا فرزندان خود را بیارد تا با تو طعام خورند، رسول اللہ ﷺ جابر را گفت فرزندان را بیاور جابر بروں آمد و عیال را پرسید کہ فرزندان کجا اند؟ عیال او گفت مہتر را ﷺ بگوئی کہ غائب اند۔ رسول اللہ ﷺ گفت فرمان خدائے تعالیٰ است تا ایشان را حاضر کنی! جابر بروں آمد و عیال خود را گفت کہ از خدائے تعالیٰ فرمان آمد کہ زود ایشان را بخواں! آں ضعیفہ گریاں شد و گفت اے جابر نمی آرم! جابر گفت چہ افتادہ است ترا ہر دو پسر را بجابر نمود و گیم از ایشان برداشت۔ جابر ہر دو پسر را دید مردہ گریاں شد کہ از حال ایشان بے خبر بود۔ پس ہر دو بیامدند و در پائے رسول اللہ ﷺ افتادند و خروش از خانہ برآمد

sadden [and the meal would not be unpleasant]. With immense patience and stability, she brought both the sons inside and covered them. And did not even inform anyone about their condition, even she did not tell Hazrat Jaabir. Even though the heart was bleeding tears of blood with grief but beside this she kept her face fresh and pleasant and cooked the food etc. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came and the food was presented in front of him. At that moment Jibraa'eel-e-Ameen came and said, O Muhammad (Sallal Laahu 'Alaiehi Wa Sallam), Allaah says, to tell Jaabir to bring his own sons, so that they may also receive the auspiciousness of having food with you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) told Hazrat Jaabir, to bring his sons. He immediately came out and asked his wife where are the sons? She said, say in the honourable presence of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they are not present. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, the Order of Almighty Allaah has come to call them immediately! The grief stricken wife started crying, and said O Jaabir, now I cannot bring them. Hazrat Jaabir said, why what is the matter? Why do you cry? The wife took him inside and told him the whole event and showed the

خداے تعالیٰ جبریل علیہ السلام را فرستاد
 کہ خداے رب العزت می فرماید کہ اے
 محمد بر سر ایشان رود از تو دعا کردن و از ما
 زنده گردانیدن رسول اللہ صلی اللہ علیہ وسلم
 برخاست و بر سر ایشان آمد و دعا کرد و هر دو
 فرزندان جابر رضی اللہ عنہما فی الحال زنده شدند
 بفرمان خداے تعالیٰ (مدارج النبوت، ج ۱،
 ص ۱۸۵، ج ۱، ص ۱۹۹ و شواہد النبوت للجامی،
 ص ۸۳، ۸۴)

boys after removing the cloth, so he also started crying because he was unaware of this situation. Thus; Hazrat Jaabir brought both the boys and placed them at the feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). At that time wailing voices of crying started coming from the house. Almighty Allaah sent Jibraa'eel-e-Ameen (Salutations on him) and said O Jibraa'eel, say to My Beloved (Sallal Laahu 'Alaiehi Wa Sallam) the Most Prestigious Creator Allaah says, O Beloved Prophet, you supplicate I will make them alive. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) prayed, with the Order of Allaah they became alive at the same moment.

(Madaarijun Nubuwwat, vol-1, pg.185, vol-1, pg.199, Shawaahidun Nubuwwat of Jaami, pgs. 83,84)

Such things are not believed by those people who consider themselves very sensible. Actually, they do not have faith in the Powers of Allaah. If they would believe that Almighty Allaah is All-Powering over everything, then they would never say the revival of the dead is against the intellect and against the habit. On the contrary, those people who have absolute belief in the Powers of Allaah and the Prophet-hood of the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). They have accepted that Allaah is All-Powering over reviving the dead and they do not have any doubt in the establishing of the Day of Judgement. Those who do not believe in Power of Allaah and the Day of Judgement we do not need to argue with them. Those who have believe in the Power of Almighty Allaah and they believe that Almighty Allaah will revive everyone after dying. Their belief is also this, that Allaah has this power all the time, at every instance. And the revival of

the deceased by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is also the manifestation of Allaah's powers because he (Sallal Laahu 'Alaiehi Wa Sallam) is the Beloved of Almighty Allaah and is the Perfectly Ultimate Manifestation of His [Allaah's] Powers. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) [He has a very high status beyond the perception of our limited knowledge]. His (Sallal Laahu 'Alaiehi Wa Sallam) slaves have revived the deceased.

Hazrat Anas (Allaah be pleased with him) says:

That we were near the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in Suffah [place]. A woman migrated and came to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) along with her young son. After few days due to being inflicted by some infectious disease, he had passed away. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) closed his eyes, and told us for the funeral and burial. Hazrat Anas says, that when we arranged for his funeral and burial and tried to give him a bath the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) told us to inform his mother also. We informed her she came and sat at the feet of the boy and said:

اَللّٰهُمَّ اِنِّیْ اَسَلْتُكَ لَكَ طَوْعًا وَ خَلَعْتُ
اَلْوَثَانَ زُهْدًا وَ هَاجَرْتُ اِلَيْكَ رَغْبَةً
اَللّٰهُمَّ لَا تُشَبِّتْ بِنِ عَبْدِكَ الْاَوْثَانَ وَلَا
تَحْبِلْنِیْ مِنْ هَذِهِ الْبُصِیْبَةِ مَا لَا طَاقَةَ
لِیْ بِحَبْلِهَا قَالَ فَوَاللّٰهِ مَا تَقْضِیْ کَلَامُهَا
حَتّٰی حَرَكَ قَدَمَیْهِ وَ اَلْتَقَى الشَّوْبَ عَنْ
وَجْهِهِ وَ عَاشَ حَتّٰی قَبَضَ اللّٰهُ رَسُوْلَهُ وَ
حَتّٰی هَلَکَتْ اُمُّهُ (خصائص کبریٰ، ج ۲، ص
۶۷، تہذیبی، ج ۶، ص ۵۲، دلائل النبوة ابو نعیم،

O Allaah, I especially for You converted to Islaam with happiness and left idol worshipping and with happiness and devotion migrated towards You. O Allaah, do not give the chance to the idol worshippers to be happy and make fun of me and do not inflict such hardship on me which I might not be able to bear. Hazrat Anas says, Pledge by Allaah, her sentences had not even finished yet, the boy started moving his feet and removed the cloth from his face and he remained alive. Until the time the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) passed

ص ٥٣٣، سبل الهدى، ج ١٠، ص ١٣، البدايه

والنهايه، ج ٢، ص ١٤١)

away and his mother also died.

(Khasaa-is-e-Kubraa, vol-2, pg.67, Baiehaqee, vol-6, pg.52, Dalaa'ilun Nubuwwat Abuu Nu'aiem, pg.544, Subulal Huda, vol-10, pg.14, Al Bidaayah Wan Nihaayah, vol-4, pg.171)

Hazrat Abdul Laah Bin Mas'ood (*Allaah be pleased with him*) says, that in my young age I use to graze the goats of Uqbah Bin Abi Mueet. Once the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came to him along with Hazrat Abu Bakr Siddeeq (*Allaah be pleased with him*) and asked, do you have milk? I said, I surely have it, but it is someone else's belonging, I cannot do treachery in it.

He said bring such a goat who has not met a male. Hazrat Ibne Mas'ood says, I brought a virgin goat.

فَبَسَمَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَرَعَهَا وَدَعَى اللَّهَ وَأَتَاهُ أَبُو بَكْرٍ بِصَحْفَةٍ
فَحَلَبَ فِيهَا وَقَالَ لِابْنِ بَكْرٍ اشْرَبْ ثُمَّ
قَالَ لِلضَّمْرِ أَقْلِصْ فَعَادَ كَمَا كَانَ وَكَانَ
هَذَا هُوَ سَبَبُ إِسْلَامِ عَبْدِ اللَّهِ ابْنِ
مَسْعُودٍ (تبييني، ج ٢، ص ١٤١، شفاء شريف،
اسد الغابه: ٣١٤٤، ابوييلي: ٢٩٦٣، ابونعيم:

٢٣٣، البدايه والنهايه، ج ٢، ص ١٨٢)

Thus; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched and moved gently his blessed hand on her udders and supplicated to Allaah and Hazrat Abu Bakr presented a large wide bowl. He milked in it. It filled up and said to Abu Bakr, drink it and ordered, the udders to be as they were before. They became as they were before. This was the reason due to which Hazrat Abdul Laah Bin Mas'ood became a Muslim.

(Baiehaqee, vol-2, pg.171, Shifaa Shareef, Usdul Ghaabah: 3177, Abu Nu'aiem: 233, Abu Ya'ala: 4964, Al Bidaayah Wan Nihaayah, vol-7, pg.182)

Although, this milk was from the goat of Uqbah. But it was not his possession. Otherwise the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have never used his Power of Sway on it. Because its production was not done habitually rather its cause was the sacred

hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Since the production was of a special kind therefore; the rules of possession changed, and the milk came in the ownership of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Because its medium was his sacred hands.

Hazrat Abu Qirsaafah (*Allaah be pleased with him*) says:

That in the beginning of Islaam, during the state of being an orphan, I was under the rearing of my mother and maternal aunt. And would take some of my goats for grazing. My aunt often use to say, son, do not ever go to that person meaning the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he would lead you astray. But I would leave the goats in the pasture and kept going to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and listened to his sacred discourses. As, I went to the goats and found them thin and their udders dry. My aunt said to me, what has happened to your goats today? I said, I do not know. The second day I also did the same way. On the third day, I came in the sacred presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and converted to Islaam and stated the condition of the goats and my aunt. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, bring your goats! I took the goats and came in the holy presence.

وَدَعَا فِيهِنَّ بِالْبَرْكََةِ فَاُمْتَلَأْنَ شَحْبًا
وَكَبْنَا فَلَبَّا دَخَلْتُ عَلَى خَالَتِي بِهِنَّ
قَالَتْ يَا بُنَيَّ هَكَذَا فَارْغُ فَأَخْبَرْتُهَا
الْخَبَرَ فَاسْلَمَتْ هِيَ وَأُمِّي (دلائل النبوت،
ص ٣٨٨، ابو نعيم: ٣٨٨، خصائص كبرى،
ج ٢، ص ٢٩، سبل الهدى، ج ١٠، ص ٣١)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched the back and the udders of the goats with his sacred hands and prayed for blessing. The same instance, they got filled with milk and fat. Then when I took these goats to the aunt, she looked and said, O son, do graze them like this. When I told them the whole incident, then they both also meaning the mother and the aunt converted to Islaam.

(*Khasaais-e-Kubraa*, vol-2, pg. 29, *Dalaa'ilun Nubuwwat*, pg.388, *Abuu Nu'aiem*: 378, *Subulal Huda*, vol-10, pg.31)

Point of consideration is, the developing of desire of Abu Qirsaafah by leaving his goats and going to Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), eventhough only on these goats was the dependence of his livelihood and then the period of youth and orphanage. The conditions and demands of that period are not hidden from *Ahle-e-Nazar* [The Sharp-sighted]. Since; the Divine Providence was helping therefore; such affects were evident.

ایں سعادت بزور بازو نیست

Ileen Sa'aadat Bazoore-Baazoo Neist

This auspiciousness is not possible by our own efforts

Hazrat Haazim Bin Hishaam (*Allaah be pleased with him*) narrates, that when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was migrating to Madinah Munawwarah from Makkah Mukarramah. So, on the way at the time of afternoon, their stay was at the house of UmmeMa'abad Aatikah Binte Khaalid Khuzaaiyah. UmmeMa'abad's nation was suffering from famine, and she would sit in the courtyard of her tent and would give water and feed the travelers. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) decided to buy meat and dates from her, but she did not have both of these things.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw a goat on one side of her tent. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, how is this goat? Umme Ma'abad replied, due to being weak and lean she is left behind other goats. Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) inquired, does she gives milk? She replied no. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, would you allow me to extract milk from her?

قَالَتْ بَلَىٰ أَنْتَ وَأُمِّي إِنْ رَأَيْتَ بِهَا حَلْبًا
فَاخْلُبْهَا فِدْعَا بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَبَسَحَ بِيَدَيْهِ فَرَعَهَا وَسَقَى
اللَّهُ تَعَالَى وَدَعَا لَهَا فِي شَاتِيهَا فَتَفَاجَّتْ
عَلَيْهِ وَدَرَّتْ وَاجْتَرَّتْ فِدْعَا بِأَنَاءِ

She replied my mother and father are sacrificed on you, if you see milk under her then milk her. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) pat the udders of the goat with his sacred hands and took the name of Allaah and prayed, so the goat spread out her both legs,

يُرِيضُ الرَّهْطَ فَحَلَبَ فِيهِ ثَجًّا حَتَّى عَلَاهُ
 الْبِهَاءُ ثُمَّ سَقَاهَا حَتَّى رَوَيْتَ وَ سَغَى
 أَصْحَابَهُ حَتَّى رَوَوْا ثُمَّ شَرَبَ اخِرَهُمْ ثُمَّ
 حَلَبَ فِيهِ ثَانِيًا بَعْدَ بَدءٍ حَتَّى مَلَأَ
 الْإِنَاءَ ثُمَّ غَادَرَهُ عِنْدَهَا وَ بَايَعَهَا
 وَارْتَحَلُوا عَنْهَا (مشکوٰۃ: ۵۹۴۳، سبل
 الہدی والرشاد، ج ۳، ص ۲۴۴، البونیم، ج ۱،
 ص ۳۳۷، البدایہ والنہایہ، ج ۳، ص ۲۳۵)

and lowered the milk and chewed the cud. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked for utensil that would be sufficient for a large group. He milked her and filled the utensil, to the extent, that foam appeared on it. Then gave to Umme Ma'abad to drink, she was content. Then he made his companions drink, until they all were contented. After everyone the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself drank. Then he again started milking the goat, until the same utensil filled for the second time and as a souvenir left it with Umme Ma'abad and took her allegiance for converting to Islaam, then all of them left from there.

(Mishkaat: 5943, Subulal Huda' War Rashaad, vol-3, pg.244, Abu Nu'aiem, vol-1, pg.337, Al Bidaayah Wan Nihaayah, vol-3, pg.235)

After a little while, the husband of Umme Ma'abad came. When he saw the milk, he said with astonishment where did this milk come from? There is no such goat in the house which would give a drop of milk. Umme Ma'abad said, that a Mubaarak [blessed] person had come whose talks were sweet, face was beautiful, his language was eloquent and whose sacred appearance was so good-looking, and she told him the whole incident. He said, that is the Chief of Quraiesh, who is being highly discussed everywhere. I have also decided to stay in his company. Therefore; both these husband and wife reached Madeenah Munawwarah and became Muslims.

(Kanzul Ummaal, pg. 46300, Mishkaat Shareef, Seeratun Nabaviyyah, Shamsut-Tawaareekh, Subulal Huda' vol-3, pg.244, Abu Nu'aiem, vol-1, pg.337)

Hazrat Imaam-e-A'zam Abu Haneefah (Allaah be pleased with him) says:

وَمَسَسَتْ شَاةَ لَأُمِّ مَعْبِدٍ بَعْدَهَا لَشَقَّتْ فَدَرَّتْ مِنْ شُقَارِيكَ
(Qaseedah-e-Nu'maan)

When the milk of Umme Ma'abad's goat had dried, so by the touch of the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and His supplication it again became the milked-one

Umme Ma'abad says, that goat remained with her for a long time until the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) holy departure took place. Then the era of the Caliphate of Hazrat Abu Bakr Siddeeq also passed away. Then during the caliphate of Faarooq-e-A'zam when there was famine and the famine was beyond limitations [which is known as Aam-ur-Ramadaah] and not even a straw of grass was seen on the ground. Then even besides being hungry and thirsty it would continuously give milk in the morning and the evening.

(Tabqaat Ibne Sa'ad, 4237, Abuu Nu'aiem, Hujjatul Laahi Alal Aalameen, pg. 444, Subulal Huda, vol-3, pg.245)

Hazrat Qaies Bin Nu'maan (Allaah be pleased with him) says, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was migrating with Hazrat Abu Bakr Siddeeq (Allaah be pleased with him) from Makkah to Madinah Munawwarah. On the way, they met a shepherd who was grazing the goats. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked for milk from him. He said, I do not have any milking goat. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, bring any goat from amidst them. He brought a young [virgin goat] one. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched her udders with his sacred hands and prayed so the milk came in the udders. He (Sallal Laahu 'Alaiehi Wa Sallam) milked her. Made Abu Bakr drink it, then let the shepherd drink it and then drank himself. The shepherd was surprised,

فَقَالَ الرَّاعِي مَنْ أَنْتَ؟ قَوْلَ اللَّهِ مَا رَأَيْتُ
مِثْلَكَ قَطُّ! قَالَ أَنَا مُحَمَّدٌ رَسُولُ
اللَّهِ! قَالَ أَنْتَ الَّذِي تَزْعُمُ فَرِيْشَ أَنَّكَ

And started asking. Who are you? Pledge by Allaah I have not seen anyone like you at all. He (Sallal Laahu 'Alaiehi Wa Sallam) said, I am

أَصَابَ قَالَ إِنَّهُمْ يَقُولُونَ ذَلِكَ قَالَ
فَأَشْهَدُ أَنَّ نَبِيَّ اللَّهِ وَأَنَّ مَا جِئْتُ بِهِ
حَقٌّ وَأَنْتَ لَا تَفْعَلُ مَا فَعَلْتُ إِلَّا نَبِيٌّ
(تبيينى، ج ۲، ص ۴۹۷، حاکم: ۴۲۷۳، طبرانی
کبیر: ۸۷۴، ابونعیم، ابو یعلیٰ، خصائص کبریٰ،
ج ۱، ص ۱۸۹، سبل الہدی، ج ۳، ص ۲۵۱،
البدایہ والنہایہ، ج ۳، ص ۲۳۸)

Muhammad, I am the Prophet of Allaah. After hearing he said, you are the same one for whom this is the suspicion of Quraiesh that you have brought a new religion. He (Sallal Laahu 'Alaiehi Wa Sallam) said, yes! This is what they say. The shepherd replied, (they may say whatever) but I bear witness with true heart that you are the true Prophet of Allaah and whatever you have brought it is the Truth and what you have done it cannot be done by anyone except a Prophet.

(Baiehaqee, vol-2, pg. 497, Haakim: 4273, Tibraani Kabeer: 874, Abuu Nu'aiem, Abuu Ya'alaa, Khasaa'is-e-Kubraa, vol-1, pg. 189, Al Bidaayah Wan-Nihaayah, vol-3, pg.238, Subulal Huda, vol-3, pg. 251)

Hazrat Zaid Bin Aslam (Allaah be pleased with him) says, that during the Holywar of Uhud, the eye of Hazrat Qataadah Bin Nu'maan was hit by an arrow, and the eyeball slipped on the cheek.

فَأَتَى بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَقَالَ إِنْ شِئْتَ صَبَرْتُ لَكَ وَلَكَ
الْجَنَّةُ وَإِنْ شِئْتَ رَدَدْتُهَا وَدَعَوْتُ اللَّهَ
لَكَ فَلَمْ تَفْقَدْ مِنْهَا شَيْئًا فَقَالَ يَا
رَسُولَ اللَّهِ إِنَّ الْجَنَّةَ لَجَزَاءُ جَبِيلٍ وَ
عَطَاءُ جَبِيلٍ وَلَكِنْ إِنْ لِمِ امْرَأَةٍ أَحَبُّهَا وَ
أَحْلَى إِنْ رَأَيْتُنِي تَقْدِرِينَ أَمَى تَكْرَهُنِي وَ
لَكِنْ تَرُدُّهَا وَتَسْأَلُ اللَّهَ فِي الْجَنَّةِ قَالَ
أَفْعَلْ يَا قَتَادَةُ فَآخَذَهَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ وَرَدَّهَا إِلَى

So he took it and came in the holy presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He said, if you do patience then there is Paradise for you and if you desire I would put it back and pray for you, then you will never find any deficiency in it. Hazrat Qataadah replied that, Yaa Rasoolal Laah undoubtedly Paradise is an extremely excellent recompense and highest reward. But I have a woman who is beloved to me. I have doubt she will not like me in this condition. Therefore; you may return this to me and also ask from

مَوْضِعَهَا وَقَالَ اللَّهُمَّ اكْسَهُ جَبَالًا
فَكَانَتْ أَحْسَنَ عَيْنَيْهِ أَجْبَلُهَا وَأَقْوَمُهَا
حَسَنًا أَيْ أَحْسَنُ عَيْنَيْهِ (زرَقَانِي عَلَى
المَوَاهِب، ج ٥، ص ١٨٦، سِلِّ الْهَدْي، ج ١٠،
ص ١٧٤، الْبِدَايَةُ وَالنِّهَايَةُ، ج ٣، ص ٣٥٦)

Allaah, paradise for me as well. He (Sallal Laahu 'Alaiehi Wa Sallam) said, very well. Thus; he held it with his sacred hand and placed it in its place in the eye socket and said, O Allaah, make it very good. So, his that eye was in beauty, elegance and power even more beautiful than the other eye.

(Zarqaani Alal Mawaahib, vol-5, pg. 186, Subulal Huda, vol-10, pg.17, Al Bidaayah Wan Nihaayah, vol-3, pg.356)

The apparent reason seems to be this, Almighty Allaah Willed that the status of His Beloved (Sallal Laahu 'Alaiehi Wa Sallam) would remain exceptionally foremost and prominent in the world. This is the reason; increased the beauty of the eye that was made by his hand.

Hazrat Nu'maan Bin Qataadah (Allaah be pleased with him) went in the court of Hazrat Umar Bin Abdul Azeez (Allaah be pleased with him). Hazrat Umar Bin Abdul Azeez asked, مَنْ أَنْتَ يَا فُتًى [O young man, who are you]?

Hazrat Nu'maan Bin Qataadah says:

أَنَا ابْنُ الَّذِي سَأَلْتُ عَلَى الْخَدِّ عَيْنُهُ فَرَدَّتْ بِكَفِّ الْمُصْطَفَى أَحْسَنَ الرِّدِّ
فَعَادَتْ كَمَا كَانَتْ لِأَحْسَنِ حَالِهَا فَيَا أَحْسَنَهَا عَيْنًا وَ يَا حُسْنَهَا أَيْدٍ

I am the son of the one, whose eyeball of the eye had come on the cheeks in the holywar of Uhud, So the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed it back again in its place with His gracious hand

Hence; that eye became as it was before rather it became even much better than before. (O the one who is listening), how good was that eye and how good was that hand

(Sharah Shifaa Mullaa Alee Qaari, vol-1, pg.654, Zarqaani Alal Mawaahib, vol-5, pg.186, Subulal Huda, vol-10, pg.17, Al Bidaayah, vol-3, pg.356)

After hearing this Hazrat Umar Bin Abdul Azeez (*Allaah be pleased with him*) gave him a lot of honour and was very gracious.

Hazrat Imaam-e-A'zam Abu Haneefah (*Allaah be pleased with him*) says,

وَرَدَدْتُ عَيْنَ قَتَادَةَ بَعْدَ الْعُلَى وَابْنُ الْحَصِينِ شَفِيَّتَهُ بِشِفَاكَ

And You (*Yaa Rasoolal Laah*), returned the popped eye of Hazrat Qataadah and Ibne Al Husaien received health from You
(*Qaseedah-e-Nu'maan*)

Hazrat Abyad Bin Hammaal (*Allaah be pleased with him*) had herpes/ ringworm on his face, which had teared his nose and due to this the colour of his face had changed.

فَدَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَمَسَحَ وَجْهَهُ فَلَمْ يَبْسُ مِنْ ذَلِكَ الْيَوْمِ
وَمِنْهَا أَكْثَرُ (خصائص كبرى، ج ۲، ص ۷۵،
سبل الهدى، ج ۱۰، ص ۲۱)

Thus; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) called him and slightly wiped his sacred hand on his face. The evening has not even approached yet, there was no mark of herpes.

(*Khasaais-e-Kubraa*, vol-2, pg.75, *Subulal Hudaa*, vol-10, pg. 21)

No matter how big of a doctor or skillful physician there might be, if he does treatment of such herpes then he will need how much time. And if the herpes is finished, then the nose which has been teared by the herpes, it is difficult for it to come back to its original form. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) cured such severe disease just by the touch of the Blessed hands.

Hazrat Ibne Abbaas (*Allaah be pleased with them*) says:

إِنَّ امْرَأَةً جَاءَتْ بِابْنٍ لَهَا إِلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا
رَسُولَ اللَّهِ إِنَّ ابْنِي بِهِ جُنُونٌ وَإِنَّهُ
لَيَأْخُذُهُ عِنْدَ غَدَائِنَا وَعَشَائِنَا فَمَسَحَ

That a woman brought her son in the sacred presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and requested, *Yaa Rasoolal Laah*, my son has been possessed by a Jinn, who disturbs him day and

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَدْرَهُ فَشَمَّ ثَمَّةً وَ خَرَجَ مِنْ جَوْفِهِ
مِثْلُ الْجِرِّ وَالْأَسْوَدِ يَسْتَلْقَى (دارى: ١٩،
مشكوة: ٥٩٢٣، شفاء شريف، ج ١، ص ٢١٣،
زرقاني على المواهب، ج ٥، ص ١٨٥، بل الهدى،
ج ١٠، ص ٢٦، البدايه والنهايه، ج ٦، ص ١٤٤)

night. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) touched his chest with his blessed hand. Immediately he started vomiting. A black puppy like thing, came out of his stomach that would keep running here and there.

(Daarami:19, Mishkaat: 5923, Shifaa Shareef, vol-1, pg.214, Zarqaani Alal Mawaahib, vol-5, pg.185, Subulal Huda, vol-10, pg.26, Al Bidaayah Wan-Nihaayah, vol-6, pg.177)

These are those spiritual effects, in physical medicine the doctor has to find out reasons and signs to prescribe the medicine. And here this is not needed. Only just bearly touched with the blessed hand and complete cure is attained. Even though that disease may be of any kind or it would be the effects of Jinn, or evils spirits etc.

Hazrat Fazaalah Bin Umaier (*Allaah be pleased with him*) says:

One day during the year of the conquest of Makkah, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was doing Tawaaf of Baietul Laah Shareef [circumambulating, moving around the Holy Ka'bah]. This thought came in my heart, that this is a good oppurtunity to assassinate the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). While doing the Tawaaf as he came close to me, he (Sallal Laahu 'Alaiehi Wa Sallam) inquired, are you Fazaalah? I said, yes Yaa Rasoolal Laah, I am Fazaalah. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) asked, what were you intending in your heart? I said, nothing I was Glorifying Allaah [Zikrul Laah]. After hearing this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) smiled and said, Fazaalah seek forgiveness from Allaah. Then he (Sallal Laahu 'Alaiehi Wa Sallam) touched his sacred hand on my chest, by which all my evil intentions dispelled far away.

وَاللَّهُ مَا رَفَعَ يَدَهُ عَنْ صَدْرِي حَتَّى مَا
مِنْ خَلْقِ اللَّهِ شَيْءٌ أَحَبَّ إِلَيَّ مِنْهُ

And Oath by Allaah, here hardly the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had not even raised his

(سیرت ابن ہشام، ج ۴، ص ۵۹، سبل الہدی،
ج ۵، ص ۲۳۶، الشفاء، ج ۱، ص ۶۹۲، البدایہ
والنہایہ، ج ۴، ص ۳۵۲)

sacred hand from my chest, and there the condition of my heart was such, that in the creation of Allaah no one was more dear to me than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Seerat Ibne Hishaam, vol-4, pg.59, Subulal Huda War Rashaad, vol-5, pg.236, Ash-Shifaa, vol-1, pg.692, Al Bidaayah Wan-Nihaayah, vol-4, pg.352)

Hazrat Fazaalah reacted with what cleverness and said, that he was busy in the Glorification of Allaah but how can such trickery work in the court of the Prophethood. When every particle of the Universe is like a palm of hand in front of his eyes. Were there, the conditions of heart's hidden.

سر عرش پر ہے تیری گزر دل فرش پر ہے تیری نظر
ملکوت و ملک میں کوئی شے نہیں وہ جو تجھ پہ عیاں نہیں

Sar-e-Arsh Par Hai Tayree Guzar
Dil-e-Farsh Par Hai Tayree Nazar
Malakuut-o-Mulk Mayñ Koe Shaie
Naheen Who Jou Tujh Peh Ayañ Naheen

Your walk is on the tip of the Arsh, Your glance is at the bottom of the heart

Amidst the Angels and the Empires, there is no such thing which is not evident to Your eyes

At that moment, what effects would have been on the heart of Fazaalah, by saying to do *Istighfaar* [seek forgiveness] while smiling, only his own heart would know about it. And the effect of putting the sacred hand was this, that the animosity dispelled, and love was developed. And that also so much that he did not consider anyone more beloved than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

If this is the state of graciousness of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) for those who were seeking an opportunity to assassinate then imagine what kind of blessings will be on the true lovers.

دوستاں را کجا کنی محروم تو کہ بادشمنان نظر داری

Doustaañ Ra Kujaa Kunee Mahroom
Tuu Keh Baa Dushmanaañ Nazar Daaree

So how will you keep the friends isolated
You do even bestow glance on the enemies

Hazrat Aaiz Bin Sa'eed Jasri came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said, Yaa Rasoolal Laah, touch your sacred hand on my face and pray for blessings. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did as he said. Since that day, the face of Hazrat Aaiz would always remain fresh and luminous.

(Al-Isaabah: 4462, Usdul Ghaabah:2749)

This action is worth paying attention, the place where the sacred hand reached, it became bright. Even though it is apparent, no substance of light was present in the sacred hand which was transferred. And nor was any medicine applied. Then from where did the everlasting light come from. This mystery cannot be solved until this is not believed that the Creator and the Owner [Allaah Kareem] has Chosen this, that His Beloved (Sallal Laahu 'Alaiehi Wa Sallam) would remain renowned in the world and no one would rise like him.

Hazrat Muhammad Bin Haatib (Allaah be pleased with him) says:

كُنْتُ طِفْلاً فَأَنْصَبْتُ الْقِدْرَ عَلَى
وَاحْتَرَقَ جِلْدِي كُلُّهُ فَحَمَلَنِي أَبِي إِلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَقَلَّ
عَلَيَّ وَ مَسَحَ يَدَهُ عَلَى الْبُحْتَرَقِ وَقَالَ

I was a child, and burning cooking pot fell on top of me by which my body was burnt. So, my father picked me up and took me in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) applied his

أَذْهَبِ الْبَأْسَ رَبِّ النَّاسِ فَصَرْتُ
صَحِيحًا لَا بَأْسَ بِي (زرقانی علی المواہب،
ج ۵، ص ۲۹۲، نسائی شریف: ۹۹۴۴، البدایہ
والنہایہ، ج ۶، ص ۳۲۷)

blessed saliva from the sacred mouth
over my body and on top moved
his sacred hand and said, O Rabb
[Allaah] remove his discomfort.
Thus; I fully recovered, and I had no
pain with this.

(Zarqaani Alal Mawaahib, vol-5, pg.292,
Nasaaee Shareef:9944, Al Bidaayah wan
Nihaayah, vol-6, pg.327)

Hazrat Anas Bin Maalik (*Allaah be pleased with him*) says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أُظْفَرَ لَنَا وَقَسَمَ بَيْنَ النَّاسِ

That the Holy Prophet (*Sallal Laahu
'Alaiehi Wa Sallam*) had his blessed
nails trimmed and distributed them
amidst the companions.

(مسند امام احمد: ۱۶۳۷۵، ۱۶۳۷۴)

(Musnad Imaam Ahmad: 16474, 16475)

It is obvious from these incidents that for whichever purpose the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would use his blessed hand, Almighty Allaah would immediately do that thing. The reason for this is, Almighty Allaah says, when I make someone My beloved then I become his ears, eyes, tongue, hands, and feet. Like it has been stated in the description of the ears. Pay attention that when commonly this speciality is attained, in which the sacred companions and the respected saints are also included then what status of speciality should be with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), who is unique amidst Allaah's Beloveds. It is known that apparently that hand is of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) but in reality it is the Divine Hand [of Allaah].

دست احمد عین دست ذوالجلال آمدہ در بیعت و اندر قتال

***Dast-e-Ahmad Aien Dast-e-Zuljalaal
Aamadah Dar Baie'at o Andar Qitaal***

The hand of the Holy Prophet is undoubtedly the Hand of
Allaah Almighty

It is mentioned in the Qur'aanic verses of *Baiet* and *Qitaal*

When the sacred companions would see the blessings of the sacred hands from time to time then how steadfast would be their faith and *Tawakkul* [reliance]. Due to these visions, the love and greatness of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which was in their hearts who can evaluate that. This is the reason they were ready all the time to sacrifice their soul and wealth on the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And truly, this share was especially only for them, this cannot be even attained by any *Walee* [Friend of Allaah]. Because Almighty Allaah had chosen such distinguished personalities for the companionship of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) who are greater than all the *Ummah* [followers]. Therefore; this saying of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is present in the sacred *Hadees*, do not make my companions a target and do not abuse them. Pledge by Allaah, their staying with me for one time, is better than the deeds of your whole life. And your giving charity in the name of Allaah equivalent to the Uhud Mountain cannot be equal to their spending one handful of barley. (*Bukhaari: 3673*) And also said this, whoever will keep love for them, it will be due to my love and whoever will have enmity with them, it will be due to my enmity. Meaning whoever will have love for me they will also keep love for them and those who will have enmity for me they will also have enmity for them. And also said this, those who have hurt them they have hurt me, and those who have hurt me they have hurt Allaah. And whoever has hurt Allaah, Allaah's curse is for them in this world and hereafter and there is painful torment for them.

(*Bukhaari: 3673, Tirmizee: 3862, Kanzul Ummaal: 32483, 32477*)

Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) says, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, when you see such people who abuse my companions then say,

<p>لَعْنَةُ اللَّهِ عَلَى سَائِرِكُمْ (كثرة العمال: ٣٢٢٨٣، ترمذی: ٣٨١٦٦)</p>	<p>May Allaah's curse would be on your evil. (<i>Tirmizee: 3866, Kanzul Ummaal: 32484</i>)</p>
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Anyhow; associating abuse towards the Companions and to make them a target of accusation is against the will of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Here this cannot be thought that the disputes which were due to occur between the respected Companions, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not aware of them. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was bestowed the knowledge of all the events by Almighty Allaah that were to occur until the Day of Judgement. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had given all the information to the Companions. (Like it will be stated in the description of the sacred chest, *In Shaa Allaah*).

Therefore; Hazrat Umme Salamah (*Allaah be pleased with her*) says, that one day the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) informed that some of the *Ummahaatul Mu'mineen* [The Mothers of Muslims], the sacred wives of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) will come out to fight with the caliph of the time. Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) smiled amazingly on hearing this, that a woman will come out in confrontation to the caliph of the time.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said,

أَلَا تَكُونِ أَنْتِ؟ ثُمَّ انْشَفَّتْ إِلَى عَلِيٍّ فَقَالَ
إِنْ وُلِّيتَ مِنْ أَمْرٍهَا شَيْئًا فَأَرْفُقْ بِهَا
(حاكم: ٤٦١٠، بيهقي، ج ٦، ص ١١١، خصائص
كبرى، ج ٢، ص ١٣٦، سبل الهدى، ج ١٠،
ص ١٣٨، البداية والنهاية، ج ٦، ص ٢٣٤)

You might not be the one? Then he (Sallal Laahu 'Alaiehi Wa Sallam) turned his face towards Hazrat Alee (*Allaah has blessed his face*) and said, if you have any event with her (Aaishah) then do kindness with her.

(Haakim: 4610, Baiehaqee: vol-6, pg. 411, Khasaais-e-Kubraa, vol-2, pg.136, Subulal Huda, vol-10, pg.148, Al Bidaayah, vol-6, pg.237)

Thus; it did happened that way, when the conflict between Hazrat Alee and Hazrat Aaishah (*Allaah be pleased with them*) took place, so on stopping the war Hazrat Alee (*Allaah has blessed his face*) sent Muhammad Bin Abee Bakr (*Allaah be pleased with them*) (who was the brother of Hazrat Aaishah) with Hazrat Aaishah to Madeenah Munawwarah. And similarly, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, about Hazrat Usmaan (*Allaah be pleased with him*) that the nation will assassinate him, and said to Hazrat Usmaan, that be

patient at that time, may Allaah give you patience, and you will be assassinated in the condition of fasting and you will break your fast after coming to me.

(Abu Ya'ala:7010, Ibne Aadee, vol-1,pg.427, Ibne Asaakir, vol-39, pg.388, Khasaais-e-Kubraa, vol-2, pg.122, Kanzul Ummaal: 36295, Subulal Huda, vol-10, pg.148, Al Bidaayah, vol-7, pg.205)

Numerous narrations like this are narrated in reputable books the extract of which is, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had already informed us about all the upcoming mutual events in between the companions, and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) knew about all the events. All the events were in front of his eyes. Despite this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not allow to do any criticism and allegation on any Companion. Rather; asserted that do not do bad mouthing regarding them and do not make them target! So; now what right do the Muslims have to keep earlier incidents in view and abuse them and would be responsible of doing things against the will of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Due to personal disputes, neither anyone can be expelled from Islaam nor from Companionship. If due to being, a human they had mutual differences, so will they be expelled from Companionship? And that opposition was only for few days, which was left behind. There cannot be any effect left of it in other world.

Therefore; Almighty Allaah says,

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ
إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ ۖ لَا يَمَسُّهُمْ
فِيهَا نَصَبٌ وَمَا هُمْ مِنْهَا بِمُخْرَجِينَ ۝
(الحج)

And We took out whatever malice [etc.] there was in their chests, they mutually became brothers to one another, sitting (in Paradise) on raised couches facing each other. (47) Neither will any affliction touch them therein nor shall they be driven out from there. (48)

(Holy Qur'aan, chapter Al-Hijr, verses 47, 48)

When these sacred people became friends and brothers in that

world, then our making them a target of abuse cannot be good in anyway. These are those sacred spiritual personalities who have become Personalities of qualities and persona of Noor [Luminance] by the companionship and the training of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The person who keeps malice, hatred and jealousy with even an ordinary Muslim he cannot be salvaged. (As stated in *Hadees*)

Anyhow; it is very important to keep good association towards all the respected companions. And to call them bad or to curse them is an evidence of immense ill-faded. May Almighty Allaah with His graciousness and kindness enlighten our hearts with the true love and devotion for Him, His Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), and his sacred family [*Ahle Baiet*] and the sacred companions. *Aameen, Summa Aameen.*

Benefits

- 1) The hands of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was more fragrant than Musk.
- 2) The respected companions would rub these sacred hands on their faces.
- 3) Allaah Almighty calls the hand of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) as His own hand.
- 4) All the keys of the treasures, all the blessings of the Universe and rewards are in these blessed hands.
- 5) That those sacred and unique hands are the dispeller of difficulties and illnesses and have authority over all kinds of *Tasarrufaat* [Powers of Sway].
- 6) Every particle of the Universe functions on the signal of the fingers of the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) sacred hands. So; if each and every *Hadees* is seen carefully, then uncountable benefits will be proven.
- 7) To make the respected Companions the target of abuse is an evidence of immense ill-faded.

Blessed Chest and Sacred Heart

(Seenah-e-Aqdas Wa Qalb-e-Mubaarak)

سینہ اقدس و قلب مبارک

رفع ذکر جلالت پہ ارفع درود
شرح صدر صدارت پہ لاکھوں سلام

Raf'e-Zikr-e-Jalaalat Peh Arfa Durood
Sharh-e-Sadr-e-Sadaarat Peh Laakhoñ Salaam

Most exalted blessings be upon on the elevated remembrance of
the One with Greatness and Holiness
Most exalted blessings be upon on the elevated remembrance of
the One with Greatness and Piousness

دل سمجھ سے وراء ہے مگر یوں کہوں
غنجہ راز وحدت پہ لاکھوں سلام

Dil Samajh Say Waraa Hai Magar Youñ Kahooñ
Ghunchah-e-Raaz-e-Wahdat Peh Laakhoñ Salaam

(A'laa Hazrat)

The heart of the Prophet is so elevated how can my intellect
evaluate it
But I can say this that He is the bud of the secrets of Allaah

*) This verse interpreting two verses of the Holy Qur'aan Alam Nashrah Laka Sadrak and Wa Rafa'na Laka Zikrak. T/N

His eminent *Sarwar-e-Aalam* [The Divine Sovereign of the World], was *Sawaaul Batan Was-Sadr*, Meaning, his sacred stomach and exalted chest was even and levelled. The blessed chest was much filled and broad. In the middle of the sacred chest there was a thin line of hair which reached the navel. And on the top of the sacred chest, on both the sides there were no hair. It is beyond the power of the human to explain elucidation of the sacrosanct [sacred] chest and the limitlessness of this exalted heart.

It is stated in the Holy Qur'aan:

أَلَمْ نُشْرَحْ لَكَ صَدْرَكَ ① O Beloved, have We not expanded
(الاشراح: ١) your chest [breast] for you.
(Holy Qur'aan, chapter Al Inshiraah, verse-1)

Sharh-e-Sadr in words its meaning is to open the chest, this is the last status of guidance. In this status all the realities of *Mulk-o-Malakoot* [the Empires and World of Spirits], *Laahoot* [Divinity], *Jabaroot* [Omnipotence] are manifested. The tongue becomes the keys of the secrets of Unseen and the heart becomes the treasure. Then whatever one says, he says it after viewing in the World of the Unseen.

Hazrat Moosaa (*Salutations on him*) had requested to be granted this status.

رَبِّ اشْرَحْ لِي صَدْرِي ② O Rabb, open my chest [breast] for
(ط: ٢٥) me.
(Holy Qur'aan, chapter Taahaa, verse.25)

Hazrat Moosaa *Kaleemul Laah* [Interlocutor] requests for it and the *Habeeb* [Beloved of Allaah] is bestowed without requesting.

And this was the effect of this same *Sharh-e-Sadr* that near the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) the value of the world and whatever is in it, was not less than the wing of a mosquito. And in front of his elevated courage, to stand for reforming the whole world, and to eradicate those strong powerful kingdoms

which polluted the world by plucking them, to even consider such thoughts against them was considered madness but for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it was not a big thing. In every condition with content of heart he kept fulfilling his obligations.

در جہاں آئیں نو آغاز کرد مسند اقوام پیشین در نور
وقت ہیجا تیغ او آہن گداز دیدہ او اشک بار اندر نماز
ماند شب ہا چشم او محروم نوم تا تحت خسروی خوابید قوم
بوریا ممنون خواب راحتش تاج کسری زیر پائے امتش
در دل مسلم مقام مصطفیٰ ست آبروئے ما ز نام مصطفیٰ ست

**Dar Jahaan Aaeen-e-Nau Aaghaaz Kard
Masnad-e-Aqwaam Paysheen Dar Naward
Waqat Hijaa Taygh-e-Uoo Aahan Gudaaz
Deedah-e-Uoo Ashk Baar Andar Namaaz
Maand Shab Haa Chashm-e-Uoo Mahroom-e-Naum
Taabatakht-e-Khusrawi Khawaabeed Qaum
*Booriyaa Mamnoon-e-Khawaab-e-Raahatash
Taa-j-e-Kisraa Zeer-e-Paa'ay Ummatash
Dar Dil-e-Muslim Maqaam-e-Mustafaast
Aabroo'ay Maa Ze Naam-e-Mustafaast**

(Iqbaal)

In viewing, His bedding for pleasing sleep is the mat made of date leaves

But the grandeur of his is such that the Crown of the King of Kisraa is under the feet of His followers

His eyes spent how many nights without sleep hence the Nation [Ummah] made the royal throne their bed

The mat is grateful and thankful that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) slept on it peacefully

The throne of Qaiesar and Kisraa meaning the kingship of the worlds is lying at the feet of the Ummah of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)

*Meaning, Sarwar-e-Maujuudaat [The King of the Existence] and Maqsood-e-Kaa'inaat [The Desired of the Universe] would spend his pleasurable sleep on hard and rough mat. Who can understand the grandeur of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Even though the kingship of world is at the feet of his followers.

The honour of the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) is in the heart of the Holy Muslim, my honour is due to His name

In the verse of the Holy Qur'aan, the restriction of, "Laka" لك [For you] is telling, this is that *Shaq-e-Sadr*, which is especially only for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). This is the reason, that the secrets which were bestowed to the Blessed heart of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they were not bestowed to any other creation. Neither the heart of anyone could have been the bearer of it. And it is the saying of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) regarding his secret heart that my heart does not sleep.

سوگند ہے چہرے کی شمس و ضحیٰ واللیل ہے تیری زلف دوتا
سینے کی صفت ہے الم نثر تے دل کی فضا کا کیا کہنا

Saugand Hai Chehray Kee Shams-o-Duhaa

Wal-Laiel Hai Tayree Zulf-e-Dutaa

Seenay Kee Sifat Hai Alam Nashrah

Tayray Dil Kee Fizaa Kaa Kyaa Kehnaa

Almighty Allaah has mentioned the Oath of the face of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) *Wash Shams Wad Duhaa*

[These Qur'aanic words indicate the Brightly Shinning face],

Wal Laiel [These Qur'aanic words indicate] are His (Sallal Laahu 'Alaiehi Wa Sallam) blessed hair

And the quality of your chest is *Alam Nashrah* [These Qur'aanic words indicate the quality of His expanded chest],

Then what can we say about the condition of Your heart

Almighty Allaah says:

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۚ مَثَلُ
نُورِهِ كَمِثْلَةِ شَوْكَةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ
فِي رُجَاةٍ ۚ الرُّجَاةُ كَأَنَّهَا كَوْكَبٌ
دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ
زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ ۚ يَكَادُ

Allaah is Noor [Luminance] of the heavens and the earth. The example [similitude] of His Noor [Luminance] is a niche wherein is a lamp. That lamp is in a chandelier. That chandelier is as if a star glittering like a pearl; it is lighted from the blessed tree of olive, which is neither of

رَئِيهَا يُضِيءُ وَلَوْ لَمْ تَنَسَسْهُ نَآءُ نُورٍ
عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ
يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾
(النور: ٣٥)

east nor west. It is near that its oil may flare up even though the fire touches it not. Noor is upon Noor. Allaah guides the way of His Noor whom He wills. And Allaah narrates example for the people. And Allaah is the Best knower of all things.
(Holy Qur'aan, chapter An Noor, verse 35)

In this sacred verse Almighty Allaah has given the example of His Noor [The Divine Light/Luminance]. What is the Noor of Allaah and what is the meaning of this example?

Regarding Noor [The Divine Light/Luminance], Hazrat Ka'ab-e Ahbaar and Ibne Jubaier (*Allaah be pleased with them*) says:

الْمَرَادُ بِالنُّورِ الثَّانِي هُنَا مُحَمَّدٌ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَوْلُهُ تَعَالَى مَثَلُ
نُورِهِ أَيْ نُورِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ (شفاء شريف، ج ١، ص ١٠، سبل الهدى،
ج ١، ص ٥٣٠)

In the statement of Almighty Allaah *Misalu Noorihi*, by *Noor-e-Saani* [Second Noor] it means Hazrat Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*).
(*Shifaa Shareef: vol-1, pg.10, Subulal Huda, vol-1, pg. 530*)

And regarding this example the *Muhyus-Sunnah* Allaamah Alaa-ud-Deen Ale Bin Muhammad known as Khaazin says:

وَقِيلَ وَقَعَ هَذَا التَّشْبِيهُ لِنُورِ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ابْنُ عَبَّاسٍ
لِكَعْبِ الْأَحْبَارِ أَخْبَرَنِي عَنْ قَوْلِهِ تَعَالَى
مَثَلُ نُورِهِ كَمِشْكَاةٍ قَالَ كَعْبٌ هَذَا
مَثَلُ ضَرْبِهِ اللَّهُ لِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ

And it has been said, this example is of the Noor of Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*). (Therefore) Hazrat Ibne Abbaas said to Hazrat Ka'ab-e-Ahbaar tell me the meaning of this statement of Almighty Allaah, *Maasalu Noorihee Kamishkaatin?* He said, in this Almighty Allaah has described the example of His

وَسَلَّمَ فَالْبَشْكُوَةُ صَدْرُهُ وَالرُّجَاجَةُ
 قَلْبُهُ وَالْبُضْبَاهُ فِيهِ النُّبُوَّةُ تَتَوَقَّدُ مِنْ
 شَجَرَةٍ مُبَارَكَةٍ هِيَ شَجَرَةُ النُّبُوَّةِ يَكَادُ
 نُورُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمْرُ
 يَتَّبِعِينَ لِلنَّاسِ وَلَوْ لَمْ يَتَكَلَّمْ بِهِ أَنَّهُ نَبِيٌّ
 كَمَا يَكَادُ ذَلِكَ النَّيْتُ يُضِيءُ وَلَوْ لَمْ
 تَنَسَسُهُ النَّارُ

(تفسير خازن، ج ٣، ص ٣٣٢، مدارج النبوة،
 ج ١، ص ٦٣، سبل الهدى والرشاد، ج ١، ص ٥٣٠)

Prophet (Sallal Laahu 'Alaiehi Wa Sallam). So; by *mishkaat* (tray) it means his chest, and by *zujaajah* (glass shade) it means his heart, and by *misbaah* (lamp) it means Prophethood. Thus; the one who is illuminated by the sacred tree of Prophethood. And the illumination and radiance of this *Noor-e-Muhammadi* [Divine light/ Luminance of Prophet] is such that even if he does not describe about his being a Prophet then also it will be clear on the people. Like it is, that it is near that oil will flare up even though, it is not touched by fire.

(Tafseer-e-Khaazin: vol-3, pg.332,
 Madaarijun Nubuwwat, vol-1, pg.64,
 Subulal Huda, vol-1, pg.530)

In explanation of this sacred verse Hazrat Abdul Laah Bin Umar (Allaah be pleased with them) says:

الْبَشْكُوَةُ جَوْفُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ وَالرُّجَاجَةُ قَلْبُهُ وَالْبُضْبَاهُ النُّورُ
 الَّذِي جَعَلَهُ اللَّهُ فِيهِ لَا شَرْقِيَّةٌ وَلَا
 غَرْبِيَّةٌ لَا يَهُودِيٌّ وَلَا نَصْرَانِيٌّ تَتَوَقَّدُ مِنْ
 شَجَرَةٍ مُبَارَكَةٍ إِبْرَاهِيمَ نُورٌ عَلَى نُورٍ نُورُ
 قَلْبِ إِبْرَاهِيمَ وَنُورُ قَلْبِ مُحَمَّدٍ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ (تفسير خازن، ج ٢، ص ٣٣٢)

That *Taaq* is the chest of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), and *Fanoos* is the sacred heart and *Chiraagh* is that *Noor* [Luminance/Divine Light] which Almighty Allaah has kept in it. Neither it is *Sharqee* [eastern] nor it is *Gharabi* [western], meaning neither it is *Yahuudi* [Jewish] nor it is *Nasraani* [Christian]. The family tree is radiant, meaning from Hazrat Ibraaheem (Salutations on him) it is *Noor* upon *Noor*. Meaning, on the *Noor* of the heart of Ibraaheem is the *Noor* of the heart of Muhammad (Sallal Laahu 'Alaiehi Wa Sallam).

(Tafseer-e-Khaazin, vol-2, pg.332)

شع دل، مشکوٰۃ تن، سینہ زجاجہ نور کا تیری صورت کے لیے آیا ہے سورہ نور کا

**Sham'a Dil Mishkaat Tann, Seenah Zujaajah Noor Kaa
Tayree Suurat Kay liyay Aayaa Hai Suurah Noor Kaa**

Shama is the heart, Mishkaat is the body, chest is Zujaajah of
Noor [Divine Light/Luminance]

For Your face, the chapter of Noor has been revealed

Huzoor Pur Noor [The Grand Prophet full of Luminance/Divine] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) sacred chest is that blessed chest in which thousands and thousands unlimited and unbounded oceans of the Divine secrets, Knowledge of Allaah, and Intellect and Wisdom are waving gloriously. Which is known to him or His Creator and Owner, Almighty Allaah.

Since, these days along with many other issues, the issue of *Ilm-e-Ghaib* [The Knowledge of Unseen] of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has also become a cause of argument. Therefore; it seems appropriate that with great honesty this should also be explained briefly so that the Muslims will know the reality of this issue and they would also be able to evaluate the knowledge of the sacred chest.

Almighty Allaah says:

(۱) وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا (۱) 1) And they encompass nothing of
His knowledge except of what He
wills.

بِمَا شَاءَ (البقرہ: ۲۵۵)

(Holy Qur'aan, chapter Al-Baqarah, verse
255)

In reference to this verse it is stated in *Tafseer-e-Ma'aalimut-Tanzeel*:

يَعْنِي لَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِ الْغَيْبِ
إِلَّا بِمَا شَاءَ مِمَّا أَخْبَرَ بِهِ الرُّسُلُ

(ج ۱، ص ۲۳۹)

Meaning they cannot encircle
anything from His [Allaah]
knowledge of Unseen but how
much Allaah wants whose news the
Prophets gave.

(vol-1, pg.239)

In reference to this sacred verse it is stated in *Tafseer-e-Khaazin*:

يَعْنِي أَنْ يُطْلِعَهُمْ عَلَيْهِ وَهُمْ الْأَنْبِيَاءُ
وَالرُّسُلُ وَلَيَكُونُ مَا يُطْلِعُهُمْ عَلَيْهِ مِنْ
عِلْمِ غَيْبِهِ دَلِيلًا عَلَى نُبُوَّتِهِمْ كَمَا قَالَ
اللَّهُ تَعَالَى فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا
مَنْ ارْتَضَى مِنْ رَسُولٍ

Those whom Almighty Allaah informs about His Knowledge of the Unseen, they are the Prophets and the Messengers, so that their knowing about the Knowledge of the Unseen would be their evidence of Prophethood. As Almighty Allaah said, He does not inform anyone about His special Unseen beside to His favourite Prophet.

In reference to this sacred verse it is stated in *Tafseer-e-Kabeer*:

لَا يَعْلَمُونَ الْغَيْبَ إِلَّا عِنْدَ إِطْلَاعِ اللَّهِ
بَعْضُ أَنْبِيَآئِهِ عَلَى بَعْضِ الْغَيْبِ كَمَا
قَالَ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا
إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ

(ج ٤، ص ١١)

No one knows about the Knowledge of the Unseen without the Informing of Allaah. Almighty Allaah has bestowed His some Prophets some Knowledge of the Unseen. Like it has been stated, the Knower of Unseen hence does not inform anyone about His Unseen beside the favourite Prophets.

(Vol-7, pg.11)

It is proven by this sacred verses and its interpretations that from the special Knowledge of Almighty Allaah no one can know, by themselves but for the one, how much He [Allaah] Wills.

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى (٢)
الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ
مَنْ يَشَاءُ (آل عمران: ١٤٩)

2) And it is not befitting to the dignity of Allaah to reveal to everyone the secrets of the Unseen. But Allaah chooses of His Rasool (Messengers) whom He pleases.

(Holy Qur'aan, chapter Aal-e-Imraan, verse 179)

In reference to this sacred verse it is in *Tafseer-e-Baiezaavi*:

وَمَا كَانَ اللَّهُ لِيُوحِيَ أَحَدَكُمْ عِلْمَ الْغَيْبِ
فَيُطْلِعَ عَلَى مَا فِي الْقُلُوبِ مِنْ كُفْرٍ
وَإِيمَانٍ وَلَكِنَّ اللَّهَ يَجْتَبِي لِرِسَالَتِهِ مَنْ
يَشَاءُ فَيُوحِي اللَّهُ وَ يُخْبِرُهُ بِبَعْضِ
الْغَيْبَاتِ

And this is not the Grandeur of Allaah, O common people, that He may bestow the Knowledge of the Unseen to anyone amidst you. And would inform you about the *Ieemaan* and infidelity of the hearts. Yes, for this auspicious status and His Prophethood, Allaah chooses whomever He Wills, so He sends revelations towards him. And informs him about some of the Unseen.

In reference to this sacred verse it is stated in *Tafseer-e-Khaazin*:

لَكِنَّ اللَّهَ يَصْطَفِي وَيَخْتَارُ مِنْ رُسُلِهِ
فَيُطْلِعُهُ عَلَى مَا يَشَاءُ مِنْ غَيْبِهِ
(ج ۱، ص ۳۰۸)

But Allaah makes *Mustafaa* [The Chosen one] and *Mukhtaar* [The Authorize one] amidst the Prophets, whomever He Wills and then from His Unseen, He Bestows as much as He Wills.

(vol-1, pg.308)

In reference to this sacred verse it is stated in *Tafseer-e-Kabeer*:

فَأَمَّا مَعْرِفَةُ ذَلِكَ عَلَى سَبِيلِ الْإِعْلَامِ
مِنَ الْغَيْبِ فَهُوَ مِنْ خَوَاصِّ الْأَنْبِيَاءِ
(ج ۹، ص ۱۱۱)

Thus; to know about the matters of the Unseen is by the Way of Teaching [by Allaah] amidst the qualities of the Respected Prophets.

(vol-9, pg.111)

In reference to this sacred verse it is stated in *Tafseer-e-Jumal*:

أَلْبَعْنِي لَكِنَّ اللَّهَ يَجْتَبِي أَنْ يَصْطَفِي مَنْ
رُسُلِهِ مَنْ يَشَاءُ فَيُطْلِعُهُ عَلَى الْغَيْبِ

The meaning is this, amidst His Prophets whomever Allaah makes *Mujtabaa* [The Selected One] and *Mustafaa* [The Chosen One], then He informs him about the Unseen.

In reference to this sacred verse it is stated in *Tafseer-e-Jalaalaien*:

وَلِكِنَّ اللَّهَ يَجْتَبِي وَيُخْتَارُ مَنْ يُشَاءُ
فَيُطَلِّعُ عَلَى غَيْبِهِ كَمَا أَطْلَعَ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حَالِ الْبُتُقِقِينَ

Yes, whomever Allaah makes the *Mujtabaa* [The Selected One] and the *Mustafaa* [The Chosen One] then He informs him about His Unseen, like He informed the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) about the condition of the *Munaafiqeen* [hypocrites].

In reference to this sacred verse it is stated in *Tafseer-e-Saawi Alal-Jalaalaien*:

إِلَّا الرُّسُلُ الَّتِي يُطَلِّعُهُمْ عَلَى الْغَيْبِ

Verily, He informs the Prophets about the Unseen.

In reference to this sacred verse the leader of the opponents Janaab Shabbeer Ahmad Usmaani states:

“The conclusion is, the common people are not informed about any certain Unseen without mediation. The respected Prophets (*Salutations on them*) are given but as much Allaah Wills”.

It is absolutely proven by this sacred verse and these summaries that Almighty Allaah grants His some Knowledge of Unseen to His favourite Prophets.

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ۖ وَكَانَ (۳)
فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾

(النساء: ۱۱۳)

3) And (Allaah) taught you (O Prophet) what you did not know, and great is the Grace of Allaah upon you.
(*Holy Qur'aan, chapter An-Nisaa, verse 113*)

In reference to this sacred verse it is explained in *Tafseer-e-Khaazin*:

يَعْنِي مِنَ أَحْكَامِ الشَّرْعِ وَأُمُورِ الدِّينِ
وَقِيلَ عَلَّمَكَ مِنْ عِلْمِ الْغَيْبِ مَا لَمْ
تَكُنْ تَعْلَمُ وَقِيلَ مَعْنَاهُ وَعَلَّمَكَ مِنْ

Meaning, it has been stated all the orders and affairs of religion has been taught to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) from

خَفِيَّاتِ الْأُمُورِ وَأَطْلَعَكَ عَلَى سَائِرِ
الْقُلُوبِ وَعَلَّمَكَ مِنْ أَحْوَالِ الْمُنَافِقِينَ وَ
كَيَدِهِمْ (ج، ۱، ص ۴۰۳)

the Knowledge of the Unseen which he did not know, and it is stated that the meaning of this is the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was bestowed with the Knowledge of the hidden matters, the secrets of the hearts, and the conditions of the *Munaafiqeen* [hypocrites] and their evilness.

(vol-1, pg.403)

In reference to the same sacred verse it is stated in *Tafseer-e-Jalaalaaien*:

أَيُّ مِنَ الْأَحْكَامِ وَالْغَيْبِ (ص ۹۷)

Meaning the Orders and the Knowledge of the Unseen was taught.

(vol-1, pg.97)

In reference to the same sacred verse it is stated in *Tafseer-e-Saawi Alal Jalaalaaien*:

وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ أَيُّ عِلْمِ
الْغَيْبِ

And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is taught which he did not know meaning the Knowledge of the Unseen.

(vol-1, pg.245)

It is proven from this sacred verse and these summaries that Almighty Allaah bestowed the Knowledge of the Unseen to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

الرَّحْمَنُ ۝ عَلَّمَ الْقُرْآنَ ۝ خَلَقَ (۴)
الْإِنْسَانَ ۝ عَلَيْهِ الْبَيَانَ ۝ (الرحمن)

4) The Most Affectionate. (1) Has taught the Qur'aan (to the Beloved Prophet). (2) He created man (the soul of humanity the Holy Prophet Muhammad). (3) He taught expression regarding whatever had already happened and whatever will happen. (4)

(Holy Qur'aan, chapter Ar-Rahmaan, verses. 1-4)

In reference to the summary of this sacred verse it is stated in *Tafseer-e Ma'aalimut-Tanzeel*:

خَلَقَ الْإِنْسَانَ أَمِّيَّ مُحَمَّدًا عَلَيْهِ
السَّلَامُ عَلَيْهِ الْبَيَانُ يَعْنِي بَيَانُ مَا
كَانَ وَمَا يَكُونُ

Allaah created human being meaning Muhammad (*Salutations on him*) and taught him *Bayaan* [expression] of everything that has taken place and everything that will take place.

In reference to the same verse it is stated in *Tafseer-e-Khaazin*:

قِيلَ الْفَرَادُ بِالْإِنْسَانِ مُحَمَّدٌ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ عَلَيْهِ الْبَيَانُ يَعْنِي بَيَانُ
مَا كَانَ وَمَا يَكُونُ لِأَنَّهُ يُنَبِّأُ عَنْ خَبَرِ
الْأَوَّلِينَ وَالْآخِرِينَ وَعَنْ يَوْمِ الدِّينِ
(ج ۴، ص ۲۸۸)

It is stated that by human it means, Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) and by *Bayaan* [expression] it means, what has happened and what will happen, Allaah has taught him. Because the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has been informed about the ancients and the moderns and the Day of Judgement.

(vol-4, pg.288)

In reference to this sacred verse it is stated in *Tafseer-e-Husaieni*:

آن علم ما كان وما يكون هست که حق سبحانه
در شب اسرئلی به آن حضرت عطا فرمود

That knowledge is, *Maa-Kaana Wa Maa Yakoon* meaning whatever has happened, and whatever will happen, Allaah Almighty bestowed the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) on the night of *Mi'raaj*.

In reference to this sacred verse it is stated in *Tafseer-e Saawi Alal Jalaalaieen*:

وَقِيلَ هُوَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لِأَنَّهُ الْإِنْسَانُ الْكَامِلُ وَ الْفَرَادُ
بِالْبَيَانِ عِلْمُ مَا كَانَ وَمَا يَكُونُ وَمَا هُوَ

And it is stated, that most Perfect human is Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) and with *Bayaan* [expression] it means that knowledge

كَأَنَّهُ (ج ۴، ص ۱۵۳)

which has happened and what is happening and what will happen, has been taught to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(vol-4, pg. 153)

It is proven by this sacred verse and these explanations that whatever has happened, whatever is happening and whatever will happen, Almighty Allaah has taught everything to *Huzoor-e-Akram* [The Highly respected Most Eminent] Holy Prophet, (Sallal Laahu 'Alaiehi Wa Sallam).

(۵) عِلْمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ
أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ
(الجن)

5) He is the Knower of the Unseen. He does not reveal His secrets to anyone. (26) Except to His chosen Messenger. (27)

(Holy Qur'aan, chapter Jinn, verses 26, 27)

In reference to this sacred verse it is mentioned in *Tafseer-e-Khaazin* and *Tafseer-e-Baghwi*:

يَعْنِي إِلَّا مَنْ لِّصُطْفِيهِ لِرِسَالَتِهِ وَنُبُوَّتِهِ
فَيُظْهِرُهُ عَلَىٰ مَا يَشَاءُ مِنَ الْغَيْبِ حَتَّىٰ
يُسْتَدْلَّ عَلَىٰ نُبُوَّتِهِ مِمَّا يُخْبِرُهُ مِنَ
الْبَغِيَّاتِ فَيَكُونُ ذَلِكَ مُعْجَزَةً لَهُ
(ابن كثير، ج ۹، ص ۲۲-ج ۹، ص ۳۱۹)

Meaning whom Allaah chooses for His Prophethood and Apostleship so on him, He manifests as much Unseen as He Wills. So, that his [Prophet's] giving information about the Unseen would become his evidence of Prophethood. Hence; this (Knowledge of Unseen) is the miracle of the Prophet

(Ibne Kaseer, vol-9, pg.22, vol-9, pg.319)

In reference to this sacred verse it is stated in *Rooh-ul-Bayaan*:

أَنَّهُ تَعَالَىٰ لَا يَطْدِعُ عَلَى الْغَيْبِ الَّذِي
يَخْتَصُّ بِهِ تَعَالَىٰ عِلْمُهُ إِلَّا لِمُرْتَضَىٰ
الَّذِي يَكُونُ رَسُولًا وَمَا لَا يَخْتَصُّ بِهِ

And Almighty Allaah does not bestow that Knowledge of the Unseen which is Specific for Himself [Allaah] to anyone, beside His Chosen Prophet and that

يُطْلِعُ عَلَيْهِ غَيْرَ الرَّسُولِ

(ج ۱۰، ص ۲۳۶)

knowledge which is not specific with Allaah, He [Allaah] Bestows it also to Non-Prophets Auliyaa [Friends of Allaah] as well.

(vol-10, pg.236)

In reference to this sacred verse it is stated in *Tafseer-e-Saawi Alal Jalaalaaien*:

أَيُّ إِلَّا رَسُولًا إِرْتَضَاهُ لِإِظْهَارِهِ عَلَى
بَعْضِ غُيُوبِهِ فَإِنَّهُ يُظْهِرُكَ عَلَى مَا يَشَاءُ
مِنْ غَيْبِهِ (ج ۴، ص ۲۵۸)

Meaning; when He chooses the Prophet, then on him He [Allaah] Manifests from His Unseen's, as much as He Wills.

(vol-4, pg.258)

In reference to the same sacred verse it is stated in *Tafseer-e-Azeezee*:

انچہ بہ نسبت ہمہ مخلوقات غائب است
غائب مطلق است مثل وقت آمدن
قیامت و احکام تکوینیہ و شرعیہ باری تعالیٰ
در ہر روز و ہر شریعت و مثل حقائق ذات و
صفات او تعالیٰ علی سبیل التفصیل اس قسم
را غیب خاص او تعالیٰ نیز می نامید فلَا
يُظْهِرُكَ عَلَى غَيْبِهِ أَحَدًا پس مطلع نمی کند
بر غیب خاص خود هیچ کس را مگر کسی را کہ
پسندی کند و آن کس رسول باشد خواه از
جنس ملک و خواه از جنس بشر مثل حضرت محمد
مصطفیٰ صلی اللہ علیہ وسلم اورا اظہار بعضی از غیوب
خاصہ خود می فرماید (ص ۱۷۳)

The thing that is unseen from all the creation it is *Ghaieb Mutlaq* [Absolute Unseen], like the time of the arrival of the Day of Judgement, the Creating and Legislative Orders of Allaah Almighty, which is taking place every day in every *Shari'ah*. Moreover; the True details about the Self and Attributes of Almighty Allaah. This kind is called the special Unseen of Almighty Allaah. Thus; He [Allaah] does not manifests this special Unseen to anyone, beside the one whom He [Allaah] likes. And that is the Prophet, he may be from the kinds of angels or may be from the kinds of human, like Hazrat Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*) then on him He [Allaah] Manifests from His Special Unseen's some Unseen's.

(pg.173)

It is proven from this sacred verse and its explanations that Allaah Manifests to His Chosen Prophets, His special Knowledge of the Unseen.

(٦) وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٦﴾
(التكوير)
6) And He (Holy Prophet Muhammad) is not a miser as to the disclosing of the Unseen.
(Holy Qur'aan, chapter Al-Takweer, verse 24)

In reference to this sacred verse it is explained in *Tafseer-e Ma'aalimut-Tanzeel*:

يَقُولُ إِنَّهُ يَأْتِيهِ عِلْمُ الْغَيْبِ فَلَا يَخْلُ
بِهِ عَلَيْكُمْ بَلْ يُعَلِّمُكُمْ وَيُخْبِرُكُمْ وَلَا
يَكْتُمُهُ (ج ٤، ص ٢٢٢)
Allaah says, that the Knowledge of the Unseen is manifested to My Prophet, and he does not do miserliness in telling it, rather he [Prophet] teaches you and gives you information and does not hide it.
(vol-4, pg.422)

In reference to the same sacred verse it is explained in *Tafseer-e Khaazin*:

يَقُولُ إِنَّهُ يَأْتِيهِ عِلْمُ الْغَيْبِ فَلَا يَخْلُ
بِهِ عَلَيْكُمْ بَلْ يُعَلِّمُكُمْ وَيُخْبِرُكُمْ بِهِ
(ج ٤، ص ٣٥٤)
Allaah says, that as the Knowledge of the Unseen comes to this Prophet, he does not do miserliness in telling you, and informs you about it.
(vol-4, pg.357)

In reference to this sacred verse it is stated in *Tafseer-e-Baghwi*:

يَقُولُ إِنَّهُ يَأْتِيهِ عِلْمُ الْغَيْبِ فَلَا يَخْلُ
بِهِ عَلَيْكُمْ بَلْ يُعَلِّمُكُمْ وَيُخْبِرُكُمْ بِهِ
(ج ٤، ص ٢٢٢)
Allaah says, that as the Knowledge of the Unseen comes to this Prophet so, he does not do miserliness in telling you, rather he teaches you and informs you.
(vol-4, pg.422)

In reference to this same sacred verse the leader of the opponents Janaab Shabbeer Ahmad Usmaani says:

Meaning, this Prophet gives the news of all kinds of Unseen, about the past, or the future or regarding the Names and the Attributes of Allaah or the Orders of *Shari'ah*, or about the reality and the falsehood of the religion or about the conditions of the Hell and Heaven, or about the details after the death and he does not do even a slight miserliness in telling about these things, neither does he demand for any payment, then how can the title of *Kaahin* [Fortune-teller] be imposed on him.

(Marginal note on Holy Qur'aan pg. 764)

It is proven from this sacred verse and these summaries that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) knows the Knowledge of the Unseen and does not do miserliness in telling about it. Rather he also teaches and informs his devotees.

(٧) وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا
لِّكُلِّ شَيْءٍ (النحل: ٨٩)

7) And We have sent down this Book [Qur'aan] upon you explaining clearly everything.

(Holy Qur'aan, chapter An-Nahl, verse.89)

(٨) مَا قَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ
(انعام: ٣٨)

8) We have left out nothing in the Book [Qur'aan].

(Holy Qur'aan, chapter Al-An'aam, verse 38)

(٩) مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن
تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ
كُلِّ شَيْءٍ (يوسف: ١١١)

9) It is [Qur'aan] not a discourse concocted, but a confirmation of what went before and a detail explanation of everything.

(Holy Qur'aan, chapter Yoosuf, verse.111)

It is proven from these three sacred verses that in Qur'aan there is clearly highlighted explanation of everything and that also in detail. That is why Hazrat Mujaahid and Ibne Suraaqah (*Allaah be pleased with them*) says:

مَا مِنْ شَيْءٍ فِي الْعَالَمِ إِلَّا هُوَ فِي كِتَابِ
اللَّهِ (الاتقان، ج ۲، ص ۱۲۶)

And in the entire world there is no such thing which is not described in the Qur'aan.

(Al Ittiqaan, vol-2, pg.126)

Thus, when this is also proven that in the Holy Qur'aan there is an enlightened and detail explanation of everything. So; in the faith of *Ahle Sunnat Wa Jamaa'at*, 'Shaie' is termed for everything that is present. And in present things the written things of the Divine Pen, and the hidden secrets of *Lauh-e-Mahfooz* [The Divine Preserved Tablet] is also included. Hence; the clear explanation of the Glorious Qur'aan is also possessed by the Knowledge's of *Lauh* [The Tablet] and *Qalam* [The Pen]. Now also ask this from the Qur'aan, that what is in *Lauh-e-Mahfooz* [The Divine Preserved Tablet]. The Qur'aan says:

(۱۰) كُلِّ صَغِيرٍ وَكَبِيرٍ مُسْتَكْتَرٍ ﴿٥٧﴾
(القدر: ۵۳)

10) And everything small and big is written down [in the Divine Preserved Tablet].

(Holy Qur'aan, chapter Al-Qamar, verse.53)

(۱۱) لَا حَبَّةَ فِي ظُلُمَاتِ الْأَرْضِ وَلَا
رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾
(الانعام: ۵۹)

11) Neither there is a grain in the darkness of the earth nor anything wet or dry, which is not written in the Divine Preserved Tablet [The Luminous Book].

(Holy Qur'aan, chapter Al-Inaam, verse.59)

(۱۲) وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ
إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾ (يونس: ۶۱)

12) And there is nothing smaller than that or greater, but it is in the Divine Preserved Tablet [The Luminous Book].

(Holy Qur'aan, chapter Yoonus, verse.61)

(۱۳) وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ
مُبِينٍ ﴿١٢﴾ (يس: ۱۲)

13) And We have preserved everything in the Divine Preserved Tablet [Clear Book].

(Holy Qur'aan, chapter Yaaseen, verse.12)

It is proven from these four verses, that from the first day until the last day, whatever happened, whatever will happen, it is all written in *Lauh-e-Mahfooz* [the Divine Preserved Tablet]. It's highlighted and detail explanation is present in the Holy Qur'aan. And whatever is in the Holy Qur'aan, Allaah has bestowed it's Perfect Knowledge to His Beloved, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hence; without any doubt, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is the Scholar of *ما كان وما يكون* *Maa Kaana Wa Maa Yakoon* [That which has happened and That what will happen].

Some unwise people, while arguing about *تَبْيَاانًا كُلِّ شَيْءٍ* [Tibyaanal Likulli Shaie'in] say that, with *كُلِّ شَيْءٍ* *Kulli Shaie'in* it mean somethings. And for evidence present the saying of *Hud Hud* [Hoopoe bird], *وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ* [Holy Qur'aan chapter An-Naml, verse 23] and after saying this they say when was Bilquees given everything. There are many such things, which were not even created at that time, they were invented later. Hence; it is proven that even with *كُلِّ شَيْءٍ* *Kulli Shaie'in* it means some, similarly, here also it means some..

Pity on such people, who do not think logically, and by understanding the wrong meaning of Allaah's verses they themselves deviate and also misguides others.

They should pay attention to this, that has Almighty Allaah quoted this saying of *Hud Hud* [Hoopoe]? Did it not informed this by itself. Therefore; Almighty Allaah says, *Hud Hud* [Hoopoe/bird] came to inform Hazrat Sulaiemaan (*Salutations on him*).

إِنِّي وَجَدْتُ امْرَأَةً تَبْلُغُهُمْ وَأُوتِيَتْ
مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾
(النمل: ٢٣)

I found a woman ruling over them, and she has been given from everything and she has a great throne.
(Holy Qur'aan, chapter An-Naml, verse.23)

The saying of one bird according to its own perception and capability *Kulli Shaie'in* and the saying of *Kulli Shaie'in* of Almighty Allaah, is it same and equal.

چہ نسبت خاک را با عالم پاک؟

Cheh Nisbat Khaak Raa Baa Aalam-e-Paak

What comparison does dust have with the Holy Heaven

All the things of the wealth and provision, Country and Kingdom of Queen Sheebah [*Bilquees*] is the *Kullu Shaie'in* of Hoopoe bird [*Hud Hud*]. It is not the “*Kullu Shaie'in*” of Almighty Allaah. It has the same difference as the greatest throne of *Hud Hud* [bird] and the Greatest Throne of Almighty Allaah. The throne of Queen Bilquees which was seventy [70] or eighty [80] yards long and [forty] 40 yards wide and it is termed as the great throne by *Hud Hud* [bird/hoopoe]. While the Great Throne considered by Almighty Allaah is that whose greatness and vastness can be imagined by this writing:

“The Greatness of the *Arsh* [Throne of Allaah] is evident from this, the Sun is more than one hundred and fifty [150] times bigger than the Earth, and it is present in such a small portion of the sky. Thus; how big would be the sky, then the second [sky] is bigger than this, and the third [sky] one is even bigger, then like this, imagine how much bigger will be the seventh sky. And all these skies are such in front of the *Kursi* [Chair] as you place seven *Dirhams* [coins] in a big round platter. And then the same way the *Kursi* [Chair] is small in front of the *Arsh* [Throne]. From this the *Arsh* may be imagined, the people of the Observatory call it *Falak-ul-Aflak* [The Highest sky/Empyrean], its distance from the center of the Universe till the deep bottom is quoted in *Rooh-ul-Ma'aani* as three crore, thirty five lakh, twenty four thousand, six hundred and nine [33524609] *Farsang*. And one *Farsang* is equivalent to 3 kos. So, the stated distance would be 100573827 [kos], i.e. 201,147,654 [miles] 372525455.208 [km]. This is only one half of its radius of the deep level of this circle. From this the greatness of the level of depth should be evaluated. And the observers could not find out the distance till the *Muhaddab* [convex]. Even though the astrologers have been unable to prove that, there is nothing above the highest sky. And this is proven by the narrations, that there is no body above the *Arsh* [Throne]. Thus, if *Falakul Aflak* [the highest

sky] is something else, then the Arsh [Throne], then the Arsh will be even higher than this. So, what can be the evaluation of its Greatness.”

(Tafseer Bayaan ul Qur'aan, in reference to the verse #128 chapter At Taubah)

It is proven the way there is great difference between the Arsh-e-Azeem of Hud Hud [bird/hoopoe] and the Arsh-e-Azeem of Allaah. Similarly; there is a great difference between the Hud Hud [hoopoe's]

كُلِّ شَيْءٍ Kulli Shaie'in and Almighty Allaah's كُلِّ شَيْءٍ Kulli Shaie'in. See the manifestations of كُلِّ شَيْءٍ Kulli Shaie'in of Almighty Allaah in the following verses:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ (البقره)

Surely, Allaah is Mighty to do everything.

(Holy Qur'aan, chapter Al-Baqarah, verse.20)

أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٠﴾ (فصلت)

Be aware! Undoubtedly He encompasses everything.

(Holy Qur'aan, chapter Fuusilat, verse.54)

وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠﴾ (الحديد)

And He knows everything.

(Holy Qur'aan, chapter Al-Hadeed, verse.2)

وَهُوَ رَبُّ كُلِّ شَيْءٍ ﴿١٦٤﴾ (الانعام: ١٦٤)

And He [Allaah] is the Nourisher of everything.

(Holy Qur'aan, chapter Al-An'aam, verse.164)

اللَّهُ خَالِقُ كُلِّ شَيْءٍ ﴿١٢٠﴾ (الزمر: ١٢٠)

Allaah is the Creator of everything.

(Holy Qur'aan, Chapter Az-Zumar, verse.62)

وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١١﴾ (الطلاق)

And that Allaah encircles all the things in His knowledge.

(Holy Qur'aan, chapter At-Talaaq, verse.12)

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ (يس: ٨٣)

Therefore, Glorified is He in Whose hand is the Governance of everything.

(Holy Qur'aan, chapter Yaaseen, verse.83)

Now pay attention to the “Kulli Shaie'in” of Almighty Allaah. By taking the meaning of some, tell which is that thing, of which He is the not the Creator, which is that thing which He is not Encircling, which is that which He does not Know, on which is He not All-Powerful, and of which is He not the *Rabb* [Nourisher]? ★

When in these verses by *Kulli Shaie'in* is everything, not few things. So, this way by this saying of Almighty Allaah, وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ it also means everything not few things. When there is a clear description of *Kulli Shaie'in* [Everything] in Qur'aan and the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is the perfect scholar of Qur'aan. Thus; undoubtedly he will be the scholar of everything.

As far as the saying of few interpreters of the Holy Qur'aan, 'Some knowledge of the Unseen,' so that is the some of the Knowledge of the Unseen of Almighty Allaah. Meaning, Almighty Allaah has bestowed some of this Knowledge of the Unseen. It is not the some of the deniers and the opponents. Their's it is not some, rather it is malice. Details of which will be coming now after a few lines. The 'Some' of Almighty Allaah is even much bigger than the *Kulli Shaie'in* [Everything] and the knowledge of all the creations.

★ My Respected father [Allaah have mercy on him] presented the references of seven [7] verses. This humble servant is presenting three [3] more verses so that the meaning of the Qur'aanic words, تلك عشرة كاملة “*Tilka Asharatun Kaamilah*” [These are ten complete] be manifested. ^① إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ “*Innal Laaha Alaa Kulli Shaie'in Shaheed*” [Undoubtedly, everything is before Allaah] (Holy Qur'aan, chapter Al-Hajj, verse 17) ^② وَاللَّهُ عَلَى كُلِّ شَيْءٍ وَكِيلٌ “*Wal Laahu Alaa Kulli Shaie'inw-Wakeel*” [And Allaah is Guardian over everything] (Holy Qur'aan, chapter Huud, verse 12) ^③ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِيظٌ “*Wa Rabbuka Alaa Kulli Shaie'in Hafeez*” [And your Rabb is Watch full over All things] (Holy Qur'aan, chapter Sabaa, verse 21). And what is that thing, of which He is not the Witness, the Guardian and the Protector? *Kaukab* (Ghufira Lahu)

Therefore; it is stated in the authentic Bukhaari Shareef that in front of Hazrat Khizr and Hazrat Moosaa (*Salutations on them*) a sparrow filled her beak with water from the river. So; Hazrat Khizr (*Salutations on him*) said to Hazrat Moosaa (*Salutations on him*) that the knowledge of mine, yours and all the creation in front of the Knowledge of Almighty Allaah is like, in front of the water of river is the water in the beak of the sparrow.

For this reason, the respected scholars have also considered *Kulli Shaie'in* as unlimited. And the Knowledge of Almighty Allaah is Unlimited, Unrestricted and Uncountable.

Now along with this, also look at the "Some knowledge" [*Ba'az Ilm*] of the opponents and the deniers. Therefore; a person asks Janaab Ashraf Ali Thanvi, that "*Zaied* [a person] says, that there are two kinds of Knowledge of the Unseen. '*Biz-zaat*' [by Himself] by this it means that there cannot be anyone All-Knower of the Unseen beside Almighty Allaah [Himself]. And '*Bawaastah*' [by mediation] its meaning is, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was the Knower of Unseen. How is this belief of *Zaied*?" As quoted.

In reply to this Thanvi Saahib says on page 7, of his booklet *Hifzul-Iemaan*,

"Then if according to *Zaied* [person], it is correct that the Knowledge of the Unseen was considered for his [*Sallal Laahu 'Alaiehi Wa Sallam*] sacred personality, then the point of concern is, by this Unseen does it mean "*Ba'az Ghaieb*" [Some Unseen] or "*Kul Ghaieb*" [All Unseen]. If some knowledge of unseen is meant, then what is the exclusiveness of only the Prophet in it. Such knowledge of Unseen is also possessed by *Zaied* or Amar [common person], rather every child and insane, even all animals and beasts. Because every person has the knowledge about something which is hidden from the other person, then should it be that all should be called the knower of the unseen." As quoted.

Although; the meaning of this filthy statement is absolutely clear. But still a brief explanation is done so that no doubt will remain.

The underlined words are of Thanvi Saahib.

He says,

Then if according to Zaid [person] it is accepted to be correct that the Knowledge of Unseen was considered for his [Prophet Sallal Laahu 'Alaiehi Wa Sallam] then the point of attention is by this unseen does it means some unseen or all unseen?

In this Thanvi Saahib has analyze two kinds of the knowledge of Unseen, all knowledge of Unseen and some knowledge of Unseen. The first kind of Knowledge of Unseen, to be proven for the Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is intellectually and quotably verified as false. Therefore; he further says, if by this it means the all knowledge of Unseen, like this, that not even a single thing is exempted so, its falseness is proven intellectually and by quoted evidence. Now the second kind is left meaning some Knowledge of the Unseen, so he says regarding this. If by this it means some Knowledge of the Unseen, then in this what is the exclusiveness of only the Prophet. He [Thanvi] did accept it, but along with it he also said, that there is no exclusiveness of the Prophet in this, because such Knowledge of Unseen like the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has, such is also possessed by Tom, Dick and Harry i.e., every common man rather every child and insane, meaning all immature children and all mad people, instead; all animals and beasts meaning all animals and all quadruped also have. Because everyone has the knowledge of such one thing or the other which is hidden from the other person, so it is needed that everyone should be called the Knower of the Unseen. Meaning since, every person has the knowledge of some unseen thing therefore; his knowledge became like the knowledge of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Thus; the way this common person keeps the belief of Knowledge of Unseen for the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) then he should also keep the same belief for everyone and call everyone the Knower of Unseen.

بریں عقل و دانش بیاگر نیست

Bareen Aql-o Daanish Bibaayed Gireest

Should cry on such intellect and wisdom

On the above statement A'laa Hazrat Imaam-e-Ahle Sunnat Maulana Shaah Ahmad Rizaa Khan Faa'zil Bareilvi (*Allaah have mercy on him*) gave the verdict of *Kufr* [Infidelity]. And the Scholars of Ahle Sunnat of Arab and Ajam [Non-Arab] certified this verdict. ★

For this reason, these people stay busy in trying to afflict every possible damage and defame to him and his followers. I wish, these people had kept the greatness and respect of Huzoor [The Most Eminent], Saiyyid-ul A'ambiyyaa Wal Mursaleen [The Chief of the Prophets and all the Messengers], Khaatamun Nabiyyeen [The Final and the Last Prophet], Rahmatul Lil Aalameen [The Mercy for all the Worlds], Shafee'ul Muznibeen [The Intercessor of the Sinners], Habeeb-e- Kibriyaa [The Beloved of the Creator [Allaah], Baa'is-e-Arz o Samaa [The Cause of the World and Sky], Aalim Makaan Wa Maa Yakoon [The Knower of what has happened and will happen] Hazrat Ahmad-e-Mujtabaa Muhammad-e-Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) infront and should ponder on these words of Thanvi Saahib. "If it means, some Knowledge of Unseen then what is the speciality of the Prophet in this. Such knowledge of the Unseen is also possessed by Zaied and Amar [Tom and Dick, every common person], rather by every child and insane, rather also by all animal and beasts."

Undoubtedly in this filthy statement there is a clear disrespect of the *Huzoor Saiyyid-e-Aalam* [The Grand Chief of all the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his disrespect is clear infidelity.

The followers of Thanvi Saahib say, "This statement is absolutely faultless, in this, what is clear insult, there is not even a trace of insult, you do not understand. He was *Hakeem-ul Ummat* [The Wiseman of the Nation] is it not an ordinary thing to understand his statement etc., etc. Meaning this is their reply."

Very respectfully I request to these people, if certainly infront of you this statement is faultless and there is not even a sign of

★ See the book, *Hussaam ul Haramaien Ash Shareefaien, Assawaarim ul Hindiya*.

disrespect in it, so kindly with cool heartedness ponder on the following statements.

“Then if according to Zaid [any person], it is correct that the Knowledge of Unseen was considered for his [*Sallal Laahu ‘Alaiehi Wa Sallam*] sacred personality then the point of concern is, by this Unseen does it mean “*Ba’az Ghaieb*” [Some Unseen] or “*Kul Ghaieb*” [All Unseen]. If some knowledges of unseen is meant, then what is the exclusiveness of the Prophet in it. Such knowledge of Unseen is also possessed by every Tom and Dick [common person], rather every child and insane, rather all animals and beasts. Because every person has the knowledge about some such thing which is hidden from the other person.”

Then if according to Zaid [person], it is considered correct that the Knowledge was considered for the personality of some very big Deobandi scholar, then the point of question is, by this knowledge does it mean “*Ba’az Ilm*” [some knowledge] or “*Kul Ilm*” [All Knowledge]. If it means some knowledge then what is the exclusiveness of the Deobandi scholar in this. Such knowledge is possessed by every donkey, every dog, every pig, and every owl because everyone does have the knowledge of some such thing or the other.

Then if according to Zaid, on the personality of any District Magistrate, the ruling of the Government is considered as correct. Then the point of concern is, by this does it mean empowerment on some land or on all the land. If by this it means governance on some, then what is the exclusiveness [specialty] of only the Magistrate Saahib on this. Such empowerment is also possessed by even every mouse in his hole, the fox in his pit, because everyone has the empowerment on someone or the other.

The followers of Thanvi Saahib should tell this that, in these statements is there, an insult of the legendary scholar and the Magistrate Saahib or not. If there is, and surely there is, then in the same kind of statement of Thanvi Saahib is there an insult of the *Huzoor Saiyyid-e-Aalam* [The Grand Chief of the Universe]

the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) or not, and the one who insults him is an infidel or not?

If it is not an insult, then please get these statements attested by five unbiased reputable justly temperament respected scholars and five respected District Magistrates and they would write that in these statements, there is no disrespect of the great scholar and District Magistrate, the reality will be clear.

وَمَا عَلَيْنَا إِلَّا الْبَلَدُ

Wa Maa Alaienaa Illal Balaagh

And on us is nothing but to convey [True Message]

I humbly request in the honour of the respected readers, we do not have any personal rivalry or enmity against Janaab Thanvi Saahib because it is an issue of the respect and honour of Saiyyid-e-Aalam [The Lord of the Universe] the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) therefore; these few lines are written. The honour of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is mandatory for us, and this is the Order of Almighty Allaah for us.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ
وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ (التوبه: ٢٣)

O believers, do not take your fathers and brothers over friends, if they prefer infidelity to Faith. And whoso of you will befriend them then they are amid the oppressors.

(Holy Qur'aan, chapter At-Taubah, verse 23)

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ
فِي قُلُوبِهِمُ الْإِيمَانَ وَزَادَهُمْ بِرُوحٍ
مِّنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا

You shall not find people who believe in Allaah and the Last Day, loving those who act in opposition to Allaah and the Messenger. Even though they maybe their fathers or their sons, or their brothers or their kinsmen. These are they in whose hearts He has inscribed faith, and whom He has strengthened with Rooh [Spirit] from Him. And He will cause them to enter gardens [Paradise], beneath

الْأَنْهَارُ خَالِدِينَ فِيهَا رَاضٍ اللَّهُ عَنْهُمْ
وَرَاضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا
إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

(المجادله)

which streams flow, to remain there for eternity. Allaah is well-pleased with them and they are well-pleased with Him. These are the party of Allaah. Undoubtedly, the party of Allaah is successful.

(Holy Qur'aan, chapter Al-Mujaadalah, verse 22)

It is clearly proven by these two verses that a true believer will never have friendship with those who prefer *Kufr* [Infidelity] over *Ieemaan* [Faith]. And who will do disrespect in the Honour of Allaah and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) or oppose them. Even how much near or beloved they might be. Now even after knowing about their insolences and about their infidelity, if you keep their love or respect in the hearts then such a person is not Muslim, rather he is a *Zaalim* [transgressor].

Almighty Allaah says:

وَعَلَّمَهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾

(الكهف: ٦٥)

'And bestowed him [Hazrat Khizr] Our Special Divine Knowledge [*Ilm-e-Ladunni*].

(Holy Qur'aan, chapter Al-Kahf, verse.65)

In reference to this verse it is explained in *Tafseer Ibne Jareer* narration by Hazrat Abdul Laah Ibne Abbaas (*Allaah be pleased with them*). He says:

كَانَ رَجُلًا يَعْلَمُ الْغَيْبَ

(٣٢٣ ص ١٥ ج)

And that Khizr (*Salutations on him*) knew the Unseen.

(Vol-15, pg.323)

In reference to this verse it is stated in *Tafseer-e-Baiezaavi*:

وَهُوَ عِلْمُ الْغَيْبِ

(ج ٣، ص ٥١٠)

(And that *Ilm-e-Ladunni* which Allaah taught him) it was the Knowledge of the Unseen.

(Vol-3, pg.510)

In explanation to the same verse it is stated in *Tafseer Rooh-ul-Bayaan*:

هُوَ عِلْمُ الْغُيُوبِ (ج ٥، ص ٣٢١) That *Ilm-e-Ladunni* is the Knowledge of the Unseen's.

(Vol-5, pg.321)

In explanation to this same verse it is stated in *Tafseer-e-Khaazin*:

أَيُّ عِلْمٍ الْبَاطِنِ الْهَامَا (ج ٣، ص ١٤١) Meaning that Knowledge is hidden which has been revealed.

(Vol-3, pg.171)

In explanation to this same verse it is stated in *Tafseer Madaarik Alal-Khaazin*:

يَعْنِي الْأَخْبَارَ بِالْغُيُوبِ (ج ٢، ص ٢٢) Meaning they have been bestowed the news of the Unseen.

(Vol-2, pg.22)

It is proven by the interpretations of this sacred verse that Almighty Allaah had also bestowed Hazrat Khizr (*Salutations on him*) the Knowledge of Unseen. And it is proven by these verses and their explanations that Almighty Allaah bestowed uncountable Knowledge of Unseen to His Beloved Hazrat Ahmad-e-Mujtabaa Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*). His blessed chest was the treasure of the uncountable Knowledge of the Unseen.

As far as those verses are left which negate the Knowledge of the Unseen, for example:

لَا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
الْغَيْبَ اِلَّا اللّٰهُ وَ عِنْدَهُ مَفَاتِيحُ
الْغَيْبِ لَا يَعْلَمُهَا اِلَّا هُوَ

(النمل، ٢٥، انعام: ٥٩)

None in the heavens and the earth can know [by himself] the Unseen except Allaah (65)..... And with Him are the keys of the unseen. No one knows them except Allaah.

(59)

(Holy Qur'aan, chapter An-Naml, verse. 65, Al-An'aam, verse.59)

By this it means *Biz-zaat* Knowledge of the Unseen meaning knowing personally without the telling of Almighty Allaah. And our *Jeemaan* [belief] on this is, that without the telling of Almighty Allaah no one can know the Unseen. Any person who believes *Biz-zaat* Knowledge of Unseen, by himself for any Non-Allaah, he is an infidel.

If this is not explained, then few problems definitely surface for example from some verses knowledge of Unseen is established and some proves its negation. If by believing in the verses which negates we deny the verses which establish then this is infidelity.

Almighty Allaah says:

أَقْتُمُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ
بِبَعْضٍ ۚ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ
مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ
يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ
(البقرة: ٨٥)

...So do you believe in some part of the Book of Allaah and disbelieve some part of it? So what is the punishment of him who does such amid you except, disgrace in the worldly life and on the Day of Resurrection they will be sent back to the grievous torment

(Holy Qur'aan, chapter Al-Baqarah, verse 85)

If by believing on the negating and establishing verses, we do not differentiate between the personal knowledge and bestowed knowledge. Rather believe it only to be the same kind of Knowledge of Unseen. Then we have to believe there is contradiction in Qur'aan and contradiction in Qur'aan is impossible.

Almighty Allaah says:

وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا
فِيهِ اخْتِلَافًا كَثِيرًا ۝ (النساء: ٨٢)

If it [Qur'aan] had been from other than Allaah, then they would surely have found therein much contradiction.

(Holy Qur'aan, chapter An-Nisaa, verse 82)

The truth is this, both the negating and establishing verses of Qur'aan should be believed and should be compared like this, that the negation is also *Haqq* [The Truth] and establishing is also *Haqq* [The Truth]. Negation is of personal Knowledge of Unseen, meaning without the Bestowing of Allaah no one knows. And establishing the Bestowed Knowledge of Unseen that with Allaah's Grace to His Beloved, Hazrat Ahmad-e-Mujtabaa, Muhammad-e-Mustafaa the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) knew the Knowledge of Unseen. Therefore; whoever would be a denier of bestowed Knowledge of Unseen he due to denying of the verses is absolutely an infidel. Because a *Mu'min* [True Muslim] does not deny any sacred verse rather has belief on the whole Qur'aan.

Sacred Ahaadees

Hazrat Abdul Rahmaan Bin Aa'ish (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said,

(١) رَأَيْتُ رَبِّي عَزَّوَجَلَّ فِي أَحْسَنِ صُورَةٍ
قَالَ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ
أَنْتَ أَعْلَمُ قَالَ فَوَضَعَ كَفَّهُ بَيْنَ كَتِفَيْ
فَوَجَدْتُ بَرْدَهَا بَيْنَ ثَدْيَيْ فَعَلِمْتُ مَا فِي
السَّلَوَاتِ وَمَا فِي الْأَرْضِ وَتَلَا وَكَذَلِكَ
نُرَى إِبْرَاهِيمَ مَلَكُوتِ السَّلَوَاتِ وَالْأَرْضِ
وَلَيْسَ كُنَّ مِنَ الْمُؤَقَّتِينَ (مشکوٰۃ: ٢٥٨)

I saw my Gracious Rabb in Superlative Appearance. Almighty Allaah said, (O Muhammad) the sacred Angels quarrel on what matter? I replied, O Allaah, You are the Best Knower. The Prophet said, then My Rabb [Allaah] placed His Hand of Blessings in between my both shoulders. I felt the coolness of receiving this benefit of Allaah's hand in between my chest. Thus; I recieved the knowledge of all those things which were in the Worlds and the Skies. And according, to the nature of the occasion the Prophet recited this

وَكَذَلِكَ نُرَى إِبْرَاهِيمَ مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ

(*Holy Qur'aan chapter Al An'aam, verse 75*).
Meaning, thus like this We show Ibraaheem [*Salutations on him*] all the Kingdoms of the heavens and the earth so that he would become amidst *Aien-ul Yaqeen* [The Observers of certainty] (*Mishkaat: 725*)

Hazrat Mullaa Ali Qaari (*Allaah have mercy on him*) writes in explanation of this sacred *Hadees*:

قَالَ ابْنُ حَجَرٍ أَيْ جَمِيعَ الْكَائِنَاتِ الَّتِي
فِي السَّلَوَاتِ بَلْ وَمَا فَوْقَهَا كَمَا يُسْتَفَادُّ
مِنْ قِصَّةِ الْبُعْرَاجِ وَالْأَرْضِ هِيَ بِمَعْنَى

Allaamah Ibne Hajr says, that by *Maa Fis Samaawaat*, it means the Knowledge of the Skies rather even above it the Knowledge of all the Universe, is meant. Like it was

الْجَنَسِ أَلَمْ وَجَبِيْعُ مَا فِي الْأَرْضَيْنِ
السَّبْعِ بَلْ وَمَا تَحْتَهَا كَمَا أَفَادَهُ
أَخْبَارُهُ عَلَيْهِ السَّلَامُ مِنَ الثُّورِ
وَالْحُوتِ الَّذِينَ عَلَيْهِمَا الْأَرْضُونَ كُلُّهَا
يَعْنِي إِنَّ اللَّهَ أَرَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ
مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَكُشِفَتْ
لَهُ ذَالِكُ وَفُتِحَ عَلَى أَبْوَابِ الْغُيُوبِ
(مرقاۃ شرح مشکوٰۃ، ج ۲، ص ۶۰۹، زیر
حدیث: ۷۲۵)

benefitted by the Event of Mi'raaj and by the earth it means species. Meaning all those things which are in the seven earths. Rather even below them, they were all known to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Like the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) informing about Saur [Bull] and Hoot [Fish] on which are all the earths. It is beneficial to it, meaning Almighty Allaah showed Hazrat Ibraaheem (Salutations on him) the countries of the skies and the earths. And for him disclosed them. And the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, Allaah opened the doors of Unseen on me.

(Mirqaat Sharh Mishkaat Shareef, vol-2, pg. 609, under Hadees # 725)

1) Shaah Abdul Haqq Muhaddis Dehlvi (*Allaah have mercy on him*) says in explanation of this sacred *Hadees* that:

فَعَلِمْتُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
دَانَسْتُمْ هَرِچْ دَرِ آسَمَانْهَا وَ هَرِچْ دَرِ زَمِینْ
عِبَارَتِ اسْتِ از حِصُولِ تَمَامِ عِلْمِ جَزْوِیْ وَ
کُلِّیْ وَ احاطِ آ
(اشعۃ اللمعات شرح مشکوٰۃ، ج ۱، ص ۳۳۳)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, hence; I learnt whatever is in the skies and whatever is in the grounds [Land]. This statement is about receiving all the partial and complete knowledge and also to encircle them.

(Ashi'atul Lam'aat Sharh Mishkaat Shareef, vol-1, pg. 333)

2) Hazrat Umar-e-Faarooq (*Allaah be pleased with him*) says:

قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَقَامًا فَأَخْبَرَنَا عَنْ بَدْءِ الْخَلْقِ
حَتَّى دَخَلَ أَهْلُ الْجَنَّةِ مَنَازِلَهُمْ وَأَهْلُ

While staying amidst us, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) informed us, about all the news from the beginning of all the creation, until

النَّارِ مَنْ أَدْخَلَهُمْ حَفِظَ ذَلِكَ مَنْ حَفِظَهُ وَ
نَسِيَهُ مَنْ نَسِيَهُ (بخاری شریف: ۳۱۹۲،
مشکوٰۃ شریف: ۵۶۹۹)

the entering of the dwellers of Paradise to the Paradise and the dwellers of hell to the hell. The ones who remembered they remembered, and the ones who forgot they forgot. (Bukhaari Shareef: 3192, Mishkaat Shareef: 5699)

3) Hazrat Amr Bin Akhtab Ansaari (Allaah be pleased with him) said:

فَأَخْبَرَنَا بِهَا كَانَ وَبِهَا هُوَ كَائِنْ فَأَعْلَمَنَا
أَحْفَظْنَا (مسلم شریف: ۷۲۶۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave us the news of every such thing which has happened and that is about to happen (until the Day of Judgement); amidst us the more knowledgeable is the one who has remembered more.

(Muslim Shareef: 7267)

4) Hazrat Huzaiefah (Allaah be pleased with him) says:

قَامَ فِينَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مَقَامًا مَّا تَرَكَ شَيْئًا يَكُونُ فِي
مَقَامِهِ ذَلِكَ إِلَى قِيَامِ السَّاعَةِ إِلَّا حَدَّثَ
بِهِ حَفِظَهُ مَنْ حَفِظَهُ وَنَسِيَهُ مَنْ نَسِيَهُ
(مسلم شریف: ۷۲۶۳)

That while standing amidst us, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not leave anything (rather) whatever has to happen until the Day of Judgement, he explained everything. Whoever did remember, he remembered, whoever forgot he forgot.

(Muslim Shareef: 7263)

(5) Hazrat Abu Zar Ghifaari (Allaah be pleased with him) says:

لَقَدْ تَرَكْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَمَا يَحْرُكُ طَائِرٌ جَنَاحَيْهِ إِلَّا
ذَكَرْنَا مِنْهُ عَلِمًا
(مسند احمد: ۳۱۳۶۱، طبرانی: ۱۶۴۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) separated us in such a way, that there was not a single bird which moves its wings but the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did also mentioned this to us.

(Musnad Ahmad: 31361, Tibraani: 1647)

(6) Hazrat Huzaiefah (*Allaah be pleased with him*) says:

مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِنْ قَائِدٍ فِتْنَةٍ إِلَى أَنْ تَنْقَضِيَ
الدُّنْيَا يَبْلُغُ مَنْ مَعَهُ ثَلَاثَ مِائَةٍ
فَصَاعِدًا إِلَّا قَدْ سَبَّاهُ لَنَا بِاسْمِهِ وَاسْمِ
أَبِيهِ وَاسْمِ قَبِيلَتِهِ (مشکوٰۃ: ۵۳۹۳)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not leave anyone who would enforce *Fitnah* [evil] in the world, until the end of the world, whose count will be more than 300. But he told us about their name, their father's name and also the name of their tribes.

(*Mishkaat Shareef: 5393*)

(7) Hazrat Abu Huraierah (*Allaah be pleased with him*) narrates, that a wolf came towards a goat grazing shepherd, and he took one goat from his goats. The shepherd looked for the wolf, until he snatched that goat from him. Hazrat Abu Huraierah says, that wolf sat on top of the hilltop in his peculiar style and he kept his tail in between his both feet and said that (O'shepherd), you have done the attempt of taking away that *rizq* [provision] from me which was given to me by Almighty Allaah.

قَالَ الرَّجُلُ تَا اللَّهُ إِنْ رَأَيْتُ كَالْيَوْمِ
ذَنْبٌ يَتَكَلَّمُ فَقَالَ الذِّئْبُ أَعْجَبُ مِنْ
هَذَا رَجُلٍ فِي الشُّخْلَاتِ بَيْنَ الْحَرَّتَيْنِ
يُخْبِرُكُمْ بِمَا مَطَى وَمَا هُوَ كَارِئٌ بَعْدُكُمْ
قَالَ فَكَانَ الرَّجُلُ يَهُودِيًّا فَجَاءَ إِلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ
وَأَسْلَمَ فَصَدَّقَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ (مشکوٰۃ: ۵۹۲۷)

The shepherd said, Pledge by Allaah, I have never seen a strange situation like today that a wolf is talking. The wolf said, the condition of that sacred human is much more astonishing than this, who in the region of date trees, between two mountains meaning in Madeenah Munawwarah and is informing you about the things what has happened, and which will happen in future. Hazrat Abu Huraierah (*Allaah be pleased with him*) says, that man was a Jew [shepherd], who came in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and told this incident and became a Muslim. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) verified this news.

(*Mishkaat Shareef: 5927*)

Subhaanal Laah, the Jewish people accepted Islaam after hearing from the tongue of the wolf about the description of the Knowledge of the Unseen *ما كان وما يكون* [Maa Kaana Wa Maa Yakoon] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). While the so-called Muslims of this era, if even after hearing the evidences of the Qur'aan and Ahaadees they do not believe in the Knowledge of Unseen of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) then how sad it is.

Hazrat Mullaa Ali Qaari (*Allaah have mercy on him*) says in an explanation of this sacred *Hadees*:

يُخْبِرُكُمْ بِمَا مَضَىٰ أَيْ سَبَقَ مِنْ خَبَرِ
الْأَوَّلِينَ مِنْ قَبْلِكُمْ وَمَا هُوَ كَاتِبٌ
بَعْدَكُمْ أَيْ مِنْ نَبَا الْآخِرِينَ فِي الدُّنْيَا
وَمِنْ أَحْوَالِ الْآجِبِينَ فِي الْعُقْبَىٰ
(مرقاة، شرح مشکوٰة، ج ٩، ص ٣٨٢٣،
زير حدیث: ٥٩٢٤)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gives you the previous news about the earlier ones, and the news of all the happenings taking place after you in the world and the hereafter.

(Mirqaat Sharh Mishkaat Shareef, vol-9 pg.3823, Under the Hadees: 5927)

(8) Allaamah Khaazin (*Allaah have mercy on him*) explained the *مَا كَانَ اللَّهُ لِيُبدِّئَ رَأْيَ الْمُؤْمِنِينَ* of Tafseer part-4, chapter Aal-e-Imraan, verse 179.

Note, he says:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَرِضْتُ عَلَىٰ أُمَّتِي فِي صُورَهَا فِي الطَّيْنِ
كَمَا عَرِضْتُ عَلَىٰ آدَمَ أُعْلِمْتُ مَنْ يُؤْمِنُ
بِي وَمَنْ يَكْفُرُ بِي فَبَدَعَ ذَٰلِكَ الْبُنَاقِقِينَ
قَالُوا اسْتَهْزَأَ رَعَمَ مُحَمَّدٍ أَنَّهُ يَعْلَمُ
مَنْ يُؤْمِنُ بِهِ وَمَنْ يَكْفُرُ مِنْ لَمَّا يُخْلَقُ
بَعْدَ وَ نَحْنُ مَعَهُ وَمَا يَعْرِفُنَا فَبَدَعَ

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, all my Ummah was presented to me, in their own appearances, like they were presented to Hazrat Aadam (Salutations on him). I was told who will bring *Ieemaan* [belief] on me and who will do *Kufr* [infidelity]. When the *Munaafiqeen* [Hypocrites] heard this news, they did derision and started saying, Muhammad has this suspicion that he also keeps

ذَٰلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ عَلَى الْبَيْتِ فَحَمِدَ اللَّهُ وَاتَّقَى
عَلَيْهِ ثُمَّ قَالَ مَا بَالُ أَقْوَامٍ طَعَنُوا فِي
عَلِيِّ لَا تَسْأَلُونِي عَنْ شَيْءٍ فَيَبَيِّنُكُمْ وَ
يُبَيِّنُ السَّاعَةَ إِلَّا تَبَاتُكُمْ بِهِ
(تفسير خازن، ج ۱، ص ۳۰۵)

the news about the one who will believe in him and not disbelieve in him, of those people who have not been born yet. And we live with him, but he does not even recognize us. This talk reached *Huzoor Purnoor* [The Eminent Chief Full of Luminance] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Thus; the Blessed Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came on the sacred pulpit and after the Praising and Glorifying Allaah said, what is the condition of those Nations who do sarcasm in my knowledge. From now until the Day of Judgement, you will ask me about any thing that happens and I will inform you about it.

(*Tafseer-e-Khaazin, vol-1, pg.305*)

(9) Hazrat Anas (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said,

فَوَاللَّهِ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ
بِهِ مَا دُمْتُ فِي مَقَامِي هَذَا (بخاری:
۷۲۹۴، مسلم: ۶۱۲۱)

Pledge by Allaah, you will ask me about anything but I will inform you about it only while standing here.

(*Bukhaari Shareef: 7294, Muslim Shareef: 6121*)

Hazrat Anas (*Allaah be pleased with him*) says, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) repeated again and again. Ask, ask, some people did asked some questions. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) answered them; and the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was much passionate. Therefore; all the people started crying. Hazrat Umar-e-Farooq (*Allaah be pleased with him*) sat on his knees and said, رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ (ﷺ) نَبِيًّا وَرَسُولًا [We are happy with this that Allaah is our Rabb, with Islaam that is our religion and with

Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) that he is our Prophet and the Messenger], then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) became silent.

It is proven by the words of these *Ahaadees* لَا تَسْتَكْبِرُ عَنْ شَيْءٍ that there is nothing which is exempted from the Knowledge of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Because *Shaie* is *Nakirah* [common noun, it means anything] and it is well-known that in Arabic grammar when any common word is used after a negative sentence it will give benefit of generality as it is well explained in the books of *Usul* (Principle of Jurisprudence).

It is clearly proven by these true *Ahaadees* that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has the detailed knowledge of all from the beginning of the creation until their entrance to Paradise and Hell.

And also remember this, all that has been described here, it is not at all, not at all, the complete- knowledge of the sacred chest of the *Huzoor Pur Noor* [The Grand Chief Full of Luminance] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Rather it is a small portion of the Knowledge of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hazrat Imaam Sharf-ud-Deen Busiree (*Allaah have mercy on him*) writes in the *Qaseedah Burdah Shareef*,

فَإِنَّ مِنْ جُودِكَ الدُّنْيَا وَفَرَغَتْهَا
وَمِنْ عُلُومِكَ عِلْمَ اللُّوحِ وَ الْقَلَمِ

(*Qaseedah Burdah Shareef*)

O Prophet of Allaah [*Yaa Rasoolal Laah*], verily the world and hereafter is due to Your generosity, And the Knowledge of *Lauh-e-Mahfooz* [the Preserved Tablet] and *Qalam* [The Pen] is one knowledge from Your Knowledge

In reference to this verse Imaam Mullaa Alee Qaari (*Allaah be pleased with him*) explains in the explanation of *Qaseedah Burdah*:

وَعِلْمُهَا يَكُونُ نَهْرًا مِّنْ بُحُورٍ عَلَيْهِ وَ
حَرْفًا مِّنْ سُطُورٍ عَلَيْهِ
(الزبدۃ العمدہ، ص ۱۱۷)

And the Knowledge of *Laauh-o-Qalam* [The Tablet and the Pen] is one stream from the rivers of your knowledges and is one word from the lines of your Knowledges.

(Az-Zubdatul Umdah, pg.117)

Allaamah Sulaiamaan Jumal (*Allaah have mercy on him*) says in *Futuuhah-e-Ahmadiyyah*:

وَسِعَ عَلَيْهِ عُلُومُ الْعَالَمِينَ الْإِنْسِ
وَالْجِنِّ وَالْمَلَكِيَّةِ لِأَنَّ اللَّهَ تَعَالَى أَطْلَعَهُ
عَلَى الْعَالَمِ كُلِّهِ فَعَلِمَ عِلْمَ الْأَوَّلِينَ
وَالْآخِرِينَ وَمَا كَانَ وَمَا يَكُونُ

And knowledge of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has encircled the Knowledge of all the Worlds, Jinn, Human and the Angels, because Almighty Allaah has informed him about all the worlds. And has given the knowledge of the earlier and the later ones. And has taught everything, whatever has happened and what will happen.

Allaamah Kharpooti says in the explanation of *Qaseedah Burdah Shareef* that:

إِنَّ جَمِيعَ الْأَنْبِيَاءِ كُلِّ وَاحِدٍ مِّنْهُمْ
طَلَبُوا وَأَخَذُوا الْعِلْمَ مِنْ عَلَيْهِ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ الَّذِي كَالْبَحْرِ فِي
السَّعَةِ وَالْكَرَمِ الَّذِي هُوَ كَالدِّيمِ لِأَنَّهُ
عَلَيْهِ السَّلَامُ مُفِضٌ وَهُمْ
مُسْتَقْاضُونَ لِأَنَّهُ تَعَالَى خَلَقَ ابْتِدَاءً
رُوحَهُ عَلَيْهِ السَّلَامُ وَوَضَعَ عُلُومَهُ
الْأَنْبِيَاءَ وَعِلْمَ مَا كَانَ وَمَا يَكُونُ ثُمَّ

Verily, all the respected Prophets asked and took from that knowledge of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which is like an ocean in vastness and requested and received from that Graciousness which is like heavy pouring rain. Because he is the one who gives blessings and all the respected Prophets are the ones who take blessings. Almighty Allaah first of all, created the soul of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And kept it in the Knowledge of all

خَلَقَهُمْ فَأَخَذُوا عُلُومَهُمْ مِنْهُ
(عصيدة الشبهة)

the Prophet Maa Kana Wa Maa Yakoon [Whatever has happened and whatever will happen] and then these Prophets were created, so they took their knowledges from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Az-Zubdatul Umdah, pg.117, Aseedatush Shuhdah)

Imaam Qastalaani (Allaah have mercy on him) says:

قَدْ اُسْتَهْرَ وَاسْتَشَرَ اَمْرُهُ عَلَيْهِ الصَّلَاةُ وَ
السَّلَامُ بَيْنَ اَصْحَابِهِ بِالْاِطْلَاعِ عَلَى
الْغُيُوبِ (زرقاتي على المواهب، ج ٤، ص ٢٥٥)

Verily; it was known and famous amidst the respected Companions of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is informed about the Unseen.

(Zarqaani Alal Mawaahib: vol-7, pg.255)

Allaamah Zarqaani (Allaah have mercy on him) says:

وَقَدْ تَوَاتَرَتْ الْاَخْبَارُ وَانْفَقَتْ مَعَايِنُهَا
عَلَى اِطْلَاعِهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى
الْغُيُوبِ (زرقاتي على المواهب، ج ٤، ص ١٩٨)

And verily, many continuous authentic Ahaadees and its meaning have consensus on this, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was informed about the Unseen.

(Zarqaani Alal Mawaahib: vol-7, pg.198)

Allaamah Ahmad Bin Muhammad Saawi (Allaah have mercy on him) says in his own Tafseer-e-Saawi:

وَالَّذِي يَجِبُ الْاِيْتَانُ بِهِ أَنَّ رَسُولَ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَنْتَقِلْ مِنَ
الدُّنْيَا حَتَّى اَعْلَمَهُ اللهُ بِجَمِيعِ
الْبَغِيَّاتِ الَّتِي تُحْصَلُ فِي الدُّنْيَا

The thing which is mandatory to believe is this, undoubtedly, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not transfer from the world, until Allaah did not teach him complete Unseen which were to be

وَالْآخِرَةُ فَهُوَ يَعْلَمُهَا كَمَا هِيَ عَيْنٌ يَقِينٌ
(ج ۲، ص ۱۰۴)

proven in the world and hereafter.
The Holy Prophet (Sallal Laahu
'Alaiehi Wa Sallam) knows them as
they are, this is the real assurance.

(Vol-2, pg.104)

Imaam-e-Rabbaani Mujaddid Alf-e-Saani (Allaah have mercy on him)
says:

هر علم غیب که مخصوص باوست سبحانه خاص
رسل را اطلاع می بخشد
(مکتوبات شریف، ج ۱، ص ۳۱۰)

That Knowledge of Unseen which
is especially Exclusive for Almighty
Allaah, its information He bestows
to His Special Prophets.

(Maktuubaat Shareef: vol-1, pg. 310)

Shaiekh-e-Muhaqqiq [The Chief of the Researchers] Hazrat Shaah
Abdul Haqq Muhaddis Dehlvi (Allaah have mercy on him) says:

وہ صلی اللہ علیہ وسلم داناست بہ ہمہ چیز
از شیونات و احکام الہی و احکام صفات حق
و اسماء و افعال و آثار جمیع علوم ظاہر و باطن و
اول و آخر احاطہ نموده و مصداق فوق کل
ذی علم علیم شدہ علیہ من الصلوٰات افضلہا
ومن التحیات اتمہا و اکملہا
(مدارج النبوۃ، ص ۳، ج ۱)

That the Holy Prophet (Sallal Laahu
'Alaiehi Wa Sallam) is the knower of
everything, he has encompassed the
Grandeurs of Allaah, His Orders,
His Attributes, His Names and
Actions, Signs and all Knowledge
from the beginning until the end,
Hidden and Obvious. And became
the verifier of [this verse of Holy
Qur'aan], فوق کل ذی علم علیم (chapter Yoosuf,
verse#76) [And above every man of
knowledge there is another man
of greater knowledge]. May the
Best Peace and the most superior
and elevated Salaam be upon him
[Holy Prophet Sallal Laahu 'Alaiehi Wa
Sallam].

(Madaarijun Nubuwwat, vol-1, pg.3)

Imaam Ibne Hajar Makki (*Allaah have mercy on him*) says:

لَإِنَّ اللَّهَ تَعَالَى أَطْلَعَهُ عَلَى أَعَالِمِ فَعَلِمَ
عِلْمَ الْأَوَّلِينَ وَالْآخِرِينَ وَمَا كَانَ وَمَا
يَكُونُ

(شرح ام القرى، خالص الاعتقاد، ص ۳)

For this that, Almighty Allaah has informed the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) about all the Universe. So, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) learned the Knowledge of the beginning and the end and whatever has happened and what will happen everything.

(*Sharh Ummul Quraa, Khaalis ul-I'tiqaad, pg.3*)

Allaamah Shanwaani (*Allaah have mercy on him*) says:

قَدْ وَرَدَ أَنَّ اللَّهَ تَعَالَى لَمْ يُخْرِجِ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَطْلَعَهُ عَلَى
كُلِّ شَيْءٍ (جمع النباهية خالص الاعتقاد، ص ۵۰)

Verily it is presented that Almighty Allaah did not take the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) from this world until he was not bestowed the Knowledges of all the things.

(*Jamme Al-Nihaayah Khaalis Al-I'tiqaad, pg.50*)

Uloom-e-Khamsah [The Five Knowledges]: When will the Day of Resurrection come, when, where and how much rainfall will fall, what is in the womb of the female, what will happen tomorrow and who will die where? Regarding these fives knowledge Allaamah Ahmad Bin Muhammad Saawi Maalikee (*Allaah have mercy on him*) says:

الْحَقُّ أَنَّهُ لَمْ يُخْرِجْ نَبِيَّنَا صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِنَ الدُّنْيَا حَتَّى أَطْلَعَهُ عَلَى تِلْكَ
الْخَبَرِ وَلَكِنَّهُ أَمَرَ بِكَتْمِهَا

(تفسير صاوى، ج ۳، ص ۲۴۴)

The Truth is, that undoubtedly our Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not depart from this world until he was also informed about these *Uloom-e-Khamsah* [The five Knowledges] but he was ordered to keep it secret.

(*Tafseer-e-Saawee, vol-3, pg. 244*)

Allaamah Mullaa Ahmad Jeevan (*Allaah have mercy on him*) says:

وَلَكَّ أَنْ تَقُولَ إِنَّ عِلْمَ هَذِهِ الْخَنَسَةِ
وَأَنْ كَانَ لَا يَمْلِكُهُ إِلَّا اللَّهُ وَلَكِنْ يَجُوزُ أَنْ
يُعَلِّمَهَا مَنْ يَشَاءُ مِنْ مُجِبِّهِ وَ
أَوْلِيَّائِهِ بِقَرِيْنَةٍ قَوْلِهِ تَعَالَى إِنَّ اللَّهَ
عَلِيمٌ خَبِيرٌ عَلَى أَنْ يَكُونَ الْخَبِيرُ يَسْعَى
الْمُخْبِرِ (تفسيرات احمدية، ص ٣٩٤)

And you can also say this, that although no one else is the owner of these five knowledges beside Allaah, and this is also permissible that Allaah may Teach amidst His Beloveds and Friends whom He Wills. In context to this saying of Allaah, (*Holy Qur'aan chapter Al Hujaraat verse 13*). Undoubtedly Allaah is All-Knowing, Fully Aware. And by *Al Khabeeru* it means *Mukhbir* [True Informer]

(*Tafseeraat-e-Ahmadiyyah pg.397*)

Saiyyidee Imaam Abdul Wahhaab Ash-Shu'raani (*Allaah have mercy on him*) says:

وَأَوْقَى عِلْمَ كُلِّ شَيْءٍ حَتَّى الرُّوحَ وَ
الْخَنَسِ الَّتِي فِي آيَةِ إِنَّ اللَّهَ عِنْدَكَ عِلْمُ
السَّاعَةِ (كشف الغم، ج ٢، ص ٥٨)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has been given the Knowledge of everything. Until even the Knowledge of the soul and also of these five Unseen which are mentioned in this Qur'aanic verse

إِنَّ اللَّهَ عِنْدَكَ عِلْمُ السَّاعَةِ (*Holy Qur'aan chapter Luqmaan, verse 34*) Surely with Allaah is the Knowledge of the Hour [Day of Resurrection].....

(*Kashf-ul-Ghummah, vol-2, pg.58*)

Haafiz-ul-Hadees [The Memoriser of *Ahaadees*] Saiyyidee Ahmad Maaliki narrates from *Ghaus us-Zamaan* [The Redresser of the Era] Saiyyid Shareef Abdul Azeez Hasni (*Allaah have mercy on him*) he says:

هُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَخْفَى عَلَيْهِ
شَيْءٌ مِنَ الْخَنَسِ الْمَذْكُورَةِ فِي الْآيَةِ

These five Knowledges of Unseen that are mentioned in the sacred verse, any one from them is hidden from the Holy Prophet (*Sallal Laahu*

الشَّرَيفَةُ وَ كَيْفَ يَخْفَى عَلَيْهِ ذَلِكَ
وَالْأَقْطَابُ السَّبْعَةُ الشَّرِيفَةُ يَعْلَمُونَهَا
وَهُمْ دُونَ الْغَوْثِ فَكَيْفَ بِالْغَوْثِ فَكَيْفَ
بِسَيِّدِ الْأَوَّلِينَ وَ الْآخِرِينَ الَّذِي هُوَ
سَبَبُ كُلِّ شَيْءٍ وَ مِنْهُ كُلُّ شَيْءٍ
(تقليد الأشخاص في الفكر الصوفي، ص ٢١٦، الحقيقة
المحمدية عند أقطاب السادة الصوفية، ص ٣٣٣)

'Alaiehi Wa Sallam), and why should they be kept hidden, when the seven [7] Aqtaab [Pivots] of the Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) Ummah knows them. Even though their status is lower than the Ghaus, then what can be said about the Ghaus [Highest rank amongst the Friends of Allaah]. Then what can we say, about the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) who is the Chief of the earliest and the ultimate and is the cause of everything and everything is from him.

(Al Haqeeqatil Muhammadiyyah Inda Aqtaabis Saadatis Suufiyah pg.334, Taqdeesul Ashkhaas Fil Fikris Soofee, pg. 216)

Allaamah Ibraaheem Baijuuri has written in the summary of Qaseedah Burdah Shareef:

لَمْ يَخْرُجْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ
الدُّنْيَا إِلَّا بَعْدَ أَنْ أَعْلَمَهُ اللَّهُ تَعَالَى
بِهَذِهِ الْأُمُورِ أَيْ الْخَمْسَةِ (ص ٩١)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not depart from this world, until after this, that Almighty Allaah also gave the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the Knowledges of these five Unseen.

(Pg.91)

Haafiz-ul-Hadees Allaamah Ahmad Saljamaasi (Allaah have mercy on him) says, that I asked my Shaiekh Ghaus-us-Zamaan Hazrat Saiyyidee Abdul Azeez Dabbaagh (Allaah be pleased with him):

أَنَّ عُلَمَاءَ الظَّاهِرِينَ مِنَ الْبُحْدَثِيِّينَ وَ
غَيْرِهِمْ اخْتَلَفُوا فِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَالِهِ وَسَلَّمَ هَلْ كَانَ يَعْلَمُ الْخَمْسَ

That some apparent scholars and narrators of Ahaadees etc., have mutual disagreement on the issue of Five Knowledges. One group of the scholars say, that the Holy Prophet

فَقَالَ رَضِيَ اللَّهُ عَنْهُ كَيْفَ يَخْفَى أَمْرُ
الْخَنَسِ عَلَيْهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَالْوَاحِدُ مِنْ أَهْلِ التَّصَرُّفِ مِنْ أُمَّةِ
الشَّرِيفَةِ لَا يُبْكِنُهُ التَّصَرُّفُ إِلَّا بِعَرَفَةٍ
هَذَا الْخَنَسِ (الابريز شريف، ص ۲۸۳)

(Sallal Laahu 'Alaiehi Wa Sallam) did have the Knowledge of it. The other one denies it, what is the truth in this? He (Allaah be pleased with him) said, how can this Unseen remain hidden from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Even though the respected saints in his sacred Ummah the Ahle Tasarruf (The ones possessing the power of sway), they cannot do Tasarruf unless they do not know these five Unseen.

(Al-Ibreez Shareef: Pg.283)

Hazrat Maulana Ruum (May Allaah continue his grace) narrated in the sacred Hadees of Mauzah-o-Uqaab [sock and eagle] in third volume of Masnavi Shareef, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said:

گرچہ ہر غیبی خدا مارا نمود دل دریاں لحظہ بخت مشغول بود

Even though Almighty Allaah has shown Me all the Unseen,
But at that time My sacred Qalb [heart] was engrossed [busy]
in perceiving and contemplating the Jamaal [Beauty] of Haqq
[Almighty Allaah]

Imaam Mullaa Alea Qaari (Allaah have mercy on him) has copied from Shaikh Abdul Laah Shiraazi (Allaah have mercy on him):

نَعْتَقِدُ أَنَّ الْعَبْدَ يَنْتَقِلُ فِي الْأَحْوَالِ
حَتَّى يُصِيرَ إِلَى نَعَةِ الرُّوحَانِيَّةِ فَيَعْلَمُ
الْغَيْبَ (مرقاۃ شرح مشکوٰۃ، ج ۱، ص ۶۲)

It is our belief that when a person after progressing in status reaches the quality of spirituality then he gets the Knowledge of Unseen.

(Mirqaat Sharh Mishkaat Shareef, pg.62, vol-1)

Hazrat Shaah Waliyyul-Laah Muhaddis Dehlvi (Allaah have mercy on him) says:

فَاصْ عَلَىٰ مِنْ جَنَابِهِ الْبَقْدَسِ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ كَيْفِيَّةَ تَرْقِي الْعَبْدِ مِنْ
 حَيْزِهِ إِلَى حَيْزِ الْقُدُسِ فَتَجَلَّى لَهُ كُلُّ شَيْءٍ
 كَمَا أَخْبَرَ عَنْ هَذَا الْبَشْهَدِ فِي قِصَّةِ
 الْبُعْرَاجِ الْبَنَامِ (فيوض الحرمين، ص ٥٩)

That I was kindly bestowed from the honoured court of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that how a person progresses from his current situation to the holiness stage [status] then everything becomes clear to him, like the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) informed us while being at that status, in the Event of Mi'raaj.

(Fuyooz-ul Haramaien: pg.59)

The same Shaah Saahib says:

الْعَارِفُ يَنْجَذِبُ إِلَى حَيْزِ الْحَقِّ فَيَصِيرُ
 عِنْدَ اللَّهِ فَيَتَجَلَّى لَهُ كُلُّ شَيْءٍ
 (فيوض الحرمين، ص ٦١)

The Aarif [skilled in Divine matters] by being drawn to *Makaam-e-Haqq* [The Court of Allaah], is in the Court of Qurb [Nearness] so everything becomes clear to him.

(Fuyooz ul Haramaien, pg.61)

The same Shaah Saahib wrote in the qualities of *Walee Fard*, all those are physically overcome by the original creation. Then has written that this supremacy is evident on the Prophets (*Salutations on them*).

وَأَمَّا فِي غَيْرِهِمْ فَمَنَاصِبُ وَرَأَاةِ الْأَنْبِيَاءِ
 كَالْمُجَدِّدِيَّةِ وَالنَّقْطِيَّةِ وَظُهُورِ إِثَارِهَا وَ
 أَحْكَامِهَا وَالْبُلُوغِ إِلَى حَقِيقَةِ كُلِّ عِلْمٍ وَ
 حَالِ (فيوض الحرمين، ص ٩٣)

Concerning the Non-Prophets in them are the posts of the descended of the Prophet like to be *Mujaddid* [Reviver], to be *Qutub* [Pivot] and to reach the reality of every Knowledge [Ilm] and condition [*Haal*].

(Fuyooz ul Haramaien, pg.93)

One writing of Shaah Abdul Azeez Saahib Muhaddis Dehlvi (*Allaah have mercy on him*) in the description of the eyes and one regarding the description of the sacred chest has passed. In which he has written about the Knowledge of Unseen of the Holy Prophet (*Sallal*

Laahu 'Alaiehi Wa Sallam) and has accepted. This third statement is in the honour of the respected *Auliya-e-Kiraam* [Friends of Allaah].

He says:

اطلاع بر لوح محفوظ بر طالع و دیدن نقوش
نیز از بعضی اولیاء بتواتر منقول است
(تفسیر عزیزی سورۃ جن)

Meaning to be informed about *Lauh-e-Mahfooz* [The Preserved Tablet], to view it, to read what is written in it, that it is proven continuously by some *Auliya* [Friends of Allaah].

(*Tafseer-e-Azeezee*, chapter Jinn)

Haaji Imdaad-ul-Laah Saahib Mahaajir Makki (*Allaah have mercy on him*) says:

People say that, the Knowledge of Unseen is not possessed by the Prophets and Friends of Allaah. I say that *Ahle Haqq* [The Divine People] in whichever direction they perceive they have the understanding and knowing of the Unseen. In fact this is the True Knowledge.

(*Shamaa'im-e-Imdaadiyah*, pg.115, *Imdaad-ul Mushtaaq*, pg.76)

Janaab Muhammad Qaasim Nanotvi, so-called founder of *Madrassah-e-Deoband* says:

The initial Knowledge for example are different and the Knowledge of final is separate. But all those Knowledges are combined in the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

(*Tahzeerun Naas*, pg.4)

The same Nanotvi Saahib says in another place:

Janaab Sarwar-e-Kaienaat (*Sallal Laahu 'Alaiehi Wa Sallam*) was although a human being but he was the best of the mankind, the Most Favoured one of Allaah. Almighty Allaah had bestowed him a distinct portion from all His excellences. The total combined excellence of Knowledges which is the excellence of the first status, from His Own [Allaah's] Knowledge has bestowed him. Therefore;

وما ينطق عن الهوى ان هو الا وحى يوحى (Holy Qur'aan, chapter An Najm, verses 2,3)
[And he does not speak of his own desire (3). It is only through the revelation that is revealed to him..... (4)] this is a perfect evidence of this claim. In this situation, his knowledge surely, became the Knowledge of Allaah, and his saying surely, that came out to be the Saying of Allaah.

(Fuyooz e Qaasimiyah, pg.42)

Janaab Husaien Ahmad of Ajodhya who is also called Madni says:

In Almighty Allaah Knowledge of Order and *Shari'ah*, Knowledge of one Self, Attributes and Actions, and the Divine Secret of the Universe etc. etc., the *Huzoor Sarwar-e-Kaa'ienaat* [The Chief of the Universe] (*Sallal Laahu 'Alaiehi Wa Sallam*) has that status which has not been destined to any creation and nor will it be destined. And beside this, in all the excellences in them, after Almighty Allaah is the status of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), none of the creation is equal to him in Knowledge and other excellences.

(*Ash Shahaab-us-Saaqib* pg.67)

This small composition is presented to the readers regarding the issues of the Knowledges of Unseen, I hope *In Shaa Allaah* many realities of the issue will be clear with this. ★)

والله يهدي من يشاء الى صراط مستقيم (Holy Qur'aan chapter Al Baqarah verse 3)
[And Allaah guides whom He wills to the straight path].

Shaah Abdul Azeez Muhaddis Dehlvi (*Allaah have mercy on him*) and Maulana Abu Muhammad Abdul Haqq Haqqaani said, about the sacred chest of the *Huzoor Sarwar-e-Aalam* [The Grand Chief of the Universe] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

★ If you want to read detail argument about the issue of the Knowledge of Unseen read the following Booklets:

- 1) *Ad-Daulatul Makkiyyah*, 2) *Khaalis-ul-Fitqaad* by A'laa Hazrat Imaam Ahle Sunnat Maulana Shaah Ahmad Rizaa Khan Saahib (*Allaah have mercy on him*).
- 3) *Al Kalimatul ulyaa*, by Sadrul Afaazil Hazrat Maulana Saiyyid Muhammad Na'eem-ud Deen Saahib Muraadabaadi (*Allaah have mercy on him*).
- 4) *Jaa'al-Haqq*, part 1, by Interpreter of Qur'aan and Hakeem-ul Ummat Hazrat Maulana Muftee Ahmad Yaar Khan Saahib Badayuni.
- 5) *Anwaar-ul-Ghaiebiyah* by the Debater of Islaam Hazrat Maulana Hashmat Alea Khan Saahib (*Allaah have mercy on him*).

The blessed sacred chest of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) should be considered like a highly elevated Palace. In which there would be twelve [12] rooms. And in each room there would be a *Majlis* [gathering]. And *Haakim-e-Aalaa* [The Chief Executive Leader] of every gathering would be the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). The details of them is this:

Room One

In this a greatly spectacular King is gracefully sitting and the great kings of the entire World from the countries of Arab, Non-Arab, Rome, Syria, Iran and India etc., are present in front of him in folded arms [in respect]. And are asking him about the advices on the rules of the Governance of the country, affairs of the state etc. And whatever he says, they accept it without any hesitation [honour it humbly]. And who is the King of all these kings? The *Nabee-e-Akram* [The Distinguished Prophet], *Noor-e-Mujassam*, [The Personified Luminance/Divine Light] Hazrat Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*).

Room Two

In this a great outstanding, excellent dignified *Hakeem* [The Wiseman] is gracefully sitting. In front of him, the scholars of all the world are present with folded arms [in honour]. They are benefiting from the sciences of politics, policies of statuses, the correction of ethics and character and other sciences of wisdom. And that *Ustaad-e-Kul* [The Ultimate Teacher], *Mu'alim Ilm O Hikmat* [The Teacher of sciences and wisdom] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is teaching everyone according to their capabilities of understanding.

Third Room

In this room, a great magnificent Outstanding Chief Justice is sitting with much grace and dignity. And in front of him all the *Qaazi* [Judges] of the world, well acquainted with the affairs, and the Authors of the laws of Politics and principles are sitting. And are making his decisions and statements their Code of conduct. That great Chief Justice is also the Holy Prophet (*Sallal Laahu*

'Alaiehi Wa Sallam).

Fourth Room

In this an oceanic Jurist is gracefully sitting on the seat of Jurisprudence. And the rivers of *Uloom-o-Funoon* [The Knowledges and Arts], which are present in his chest they are flowing. And all the *Muhaddiseen* [Narrators of *Hadees*], *Mufasssireen* [Interpreters of Qur'aan], *Mutakallimeen* [Theologian], *Muqar'een* [Orators], *Muqri'een* [readers, reciters], are present before him. And all of them are benefiting from this flowing spring of Knowledge and Wisdom according to their capability. That oceanic *Mufti* [Jurist] is also *Saiyyid-ul-Kaa'ienaat* [The Chief of the Universe] Hazrat Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*).

Fifth Room

In this room a prestigious Chief of Accountability is sitting on the throne of Government with awe and power. And with the Orders of Allaah is pronouncing sentences to the accusers of disobedience. Somewhere the adulterers are being stoned, somewhere the hands of the thieves are being cut, the users of drugs are being hit by lashes, and the transgressors and violators are being punished, the tradition of lustrous evil, immorality and sin are being erased, the deceitful, cunning and cheats are being rebuked. The bribers and the acceptors of bribe are being questioned. This elegant personality of the Chief of Accountability is also the reverent Prophet Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*).

Sixth Room

In this a most respected, eloquent reciter of Holy Qur'aan, loud and melodious *Qaari* [reciter] is gracefully present. And all the *Qaari's* [reciter of Qur'aan] of the world are standing in front of him respectfully by bending their head with devotion and folded hands. The teaching of the art of *Tajweed* [pronunciation] even ways of *Qiraat-e-Sab'ah* [recitation of Qur'aan], and rules and laws, articulation and style etc., is being taught. This most

distinguished reciter is also the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Seventh Room

In this a very pious and noble man is gracefully sitting detached from the world and whatever is in it. From morning until the evening, day and night, what is a moment he does not even spend a breath in inattentiveness. He is always busy and involved in *Tasbeeh* [Glorification], *Thahleel* [In reciting *Laa Ilaaha Ilal Laahu*], *Auraad* and *Wazaa'if* [in daily practices], *Faraa'iz* [obligatory prayers], *Nawaafil* [voluntary prayers], and in supplications of morning and evening. And all *Aabid* [the virtuous] and *Zaahid* [the righteous], of all over the world are present before him. They are receiving the rules and ways of *Ibaadaat* [worshipping], *Riyaazat* [hardworking] and *Tareeqat* [spiritual path] etc. And the teaching of *Wazaa'if* [daily practice of day and night] and *Auraad* [sacred phrases] and *Asqaal* [engagements] is being taught. This pious and most virtuous is also *Sarwar-e-Kaa'ienaat* [The Chief of the Universe] Hazrat Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*).

Eighth Room

In this is a *Aarif-e-Kaamil* [A Skilled in Perfect Divine] matters is honourably sitting, the *Asraar* [hidden secrets] of Personal powers and Attributes of Allaah and the realities of the World of *Naasoot* [human] and *Malakoot* [angels] are manifested on his heart. All the *Aarif* [spiritual seekers] of all over the world are standing with great humility and humbleness, in front of him respectfully. The teaching of facts, secrets, knowledge and sciences is being taught. This skillful in Most perfect Divine matters is also the same, the origin of complete hidden secrecies Hazrat Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*).

Ninth Room

In this a great speaker, proficient scholar, is gracefully honouring the sacred pulpit. And is enlightening and comforting the souls and hearts of the people with the effect and radiance of his sacred sermon. He is directing someone to the correct path by enormous benefits, and abundance rewards, making some repent

by preaching them the ordeals of the grave and the tormenting conditions of hell. Thousands are accepting belief by hearing the stations of the hereafter and the blessing of the everlasting life. And thousands of sinners are being shameful on their evil-doing after hearing the ordeals of the grave and the punishment of hell and are repenting and crying. The scholars, wise-men and preachers of all over the world are present before him with folded hands and are receiving the ways of preaching etc. That great preacher and proficient *Aalim-e-Ilm-e-Laduuni* [The Scholar of Divine Knowledge], is also the Prophet, *Saiyyid-e-Aalam* [The Chief of the Universe] (*Sallal Laahu 'Alaiehi Wa Sallam*).

Tenth Room

In this a *Murshid-e-Kaamil* [The Perfect Guide], Master of Spirituality and a Master of heart is honourably sitting. Whose sight is converting dust into gold. Uncountable unlucky are being lucky, and uncountable unhappy people are becoming happy. Somewhere thieves is being made a *Qutub* [Pivot]. Somewhere the *Qutub*'s are being made the *Ghaus* [Redresser]. All the perfect spiritual guides of all over the world are respectfully sitting around him. According to the capabilities of each one of them they are being benefitted. In the ways of removing viels *Wusool Ilal Laah* [The Attainment of Allaah], *Maqaamaat* [positions], *Ahwaal* [affairs], *Maraatib* [stations], *Tawajjuh* [attention], influence, *Taaseer* [taste] and *Zauq-o-Shauq* [longing], *Wajd-o-Raqs* [ecstasy and state], *Fanaa-o-Baqaa* [annihilation and immortality] etc., teachings is being done. This *Murshid-e-Kaamil* [The absolute Guide] is also the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Eleventh Room

In this a determined, having elevated Grandeur the Final Prophet, the Owner of the Book (Qur'aan) the Eminent Prophet is sitting. And all the other Prophets Hazrat Ibraaheem, Hazrat Ishaq, Hazrat Ya'qoob, Hazrat Daawood, Hazrat Sulaiemaan, Hazrat Moosaa and Hazrat leesaa (*Salutations on them*) are sitting around him. And are receiving blessings and favours from [*Khaatamun Nabiyyeen* [The Final Prophet]. Moreover; those Prophets are

accepting with great pleasure. And are accepting him as their Leader and the Chief of the Prophets. That honourable Prophet, the *Khaatamun-Nabiyyeen* [The Finality of Prophethood] is also the Reverent Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*).

Twelfth Room

In this a *Paikar-e-Noor* [The Personified Luminance], *Husn-e-Azal* [The Eternal Beauty], *Nazneen-e-Mahboob* [The Most delightful Beloved] is sitting like the Ka'bah. And the Brilliancy of the Beauty and Mercy of Almighty Allaah has declared the blessed body of this Graceful body as His Manifestation and Divine abode. The Radiance of the Eternal Beauty has illuminated him and kept the manifestation of the Belovedness of Allaah in him. And he with his attractive love is seeking the hearts of the ardents. And uncountable lovers of this Eternal beauty, from great distances without the hope of benefit, without any other great desire, only for the hungry of vision, do keep running towards him like loving devotees. And rub their foreheads on the abode of his beneficence, and are desirers of one glimpse of his beauty. And this status has not been attained by anyone else but by the grace of this Beloved some have received a little portion from the alluring loveliness of this Beloved. Those who have received some portion from this adoration, the creatures have bended towards them. And that *Mahboob-e-Azli* [The Everlasting Beloved], is also *Janaab Sarwar-e-Kaa'ienaat* [The Eminent, Chief of the Universe], *Habeeb-e-Khaaliq* [The Great Beloved of Allaah] Hazrat Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*).

If anyone has any doubt and suspicion in these twelve gatherings then they should deeply ponder and think from where is the Source of all these actions. Thus verily; they will get the surety, that, this functioning of the whole universe is only a glimpse, from the Brilliances of *Kamaal-e-Muhammadi* [The Excellences of Muhammad] (*Sallal Laahu 'Alaiehi Wa Sallam*). Like by the freshness of the root, every branch and every leaf continue flourishing and like the canals flow from the rivers and go in all directions. Similarly, in reality the chest without malice of the Holy Prophet,

Sarwar-e-Dou-Aalam [The Chief of both the Worlds] (*Sallal Laahu 'Alaiehi Wa Sallam*) is the source and origin of all the apparent [physical] and unseen [spiritual] excellences. The beneficences of *Noor-e-Muhammadi* [The Luminance of the Prophet] (*Sallal Laahu 'Alaiehi Wa Sallam*) like a fountain, is flowing like the springs and is flourishing every being of the Universe. (Summarised)

(*Tafseer-e-Azeezee Wa Haqqaani*)

تو اصل وجود آدمی از نخست دگر هر چه موجود شد فرع تست

Tuu Asl-e-Wujuud Aamadee Az Nukhust

Digar Har Cheh Maujud Shud Far'a Tust

(*Shaiekh Sa'adi*)

From the beginning of the Universe You (*Sallal Laahu 'Alaiehi Wa Sallam*) is the main foremost reality of Existence,
The rest what is present in the Universe it is from Your
ramifications

Benefits

- 1) Almighty Allaah has blessed the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with the Knowledge of *ماکان و ما یکون* (*Maa Kaana Wa Maa Yakoon*) what has happened and what is about to happen, the detail Knowledge of [*Kulli Shaie'in*] everything.
- 2) To be sarcastic about the Knowledge of Unseen of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and to deny it, is the work of *Munaafiqeen* [the hypocrites].
- 3) The functioning of the whole Universe and all the Ordinance of the Worlds is operative by the blessings and bounties of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).
- 4) Whatever speciality anyone has received or will be given its source and origin is only the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Sacred Stomach

(Shikam Mubaarak)

شکم مبارک

کل جہاں ملک اور جو کی روٹی غذا
اس شکم کی قناعت پہ لاکھوں سلام

Kul Jahaan Milk Aur Jau Kee Roti Ghizaa

Uss Shikam Kee Qanaa'at Peh Laakhoñ Salaam

All the worlds are His domain and barley bread is the meal
A hundred thousand *Salaam* of peace be upon the contentedness
of that stomach

جو کہ عزم شفاعت پہ کھنچ کر بندھی
اس کمر کی حمایت پہ لاکھوں سلام

Jo Azm-e-Shafaa'at Peh Khinch Kar Bañdhee

Uss Kamar Kee Himaayat Peh Laakhoñ Salaam

(A'laa Hazrat)

It was fastened firmly with the intention of Intercession
A hundred thousand *Salaams* of peace be upon the protection of
that waist

Ummul Mu'mineen [The respected mother of the true Muslims], *Mahboobah-e-Saiyyiddul Mursaleen* [The Beloved of the Chief of the Messengers] Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) says, that *Saiyyid-e-Aalam* [The Chief of the worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) never ate to his full stomach and he never complained to anyone about hunger and starvation.

(Zarqaani Alal Mawaahib, vol-4, pg. 311)

This hunger and starvation was by choice which the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) liked more than wealthiness, otherwise what was there, that was not in his hands. The keys of the treasures of the worlds, all the Benediction of Allaah, and all the Blessings of the Universe were present in his incomparable hands like it has been mentioned in the description of the hands.

هر رتبه که بود در امکان بروسست ختم هر نعمتی که داشت خدا شد برو تمام

Har Rutbah Keh Buwad Dar Imkaan Broust Khatm
Har Ni'matay Keh Daasht Khudaa Shud Burou Tamaam

Every possible excellence is finished on His personality
And whatever blessing was there with Allaah it is completed
on Him

(Madaarijun Nubuwwat, vol-1, pg.45)

Hence; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) says, that Almighty Allaah said to me, that if you want then I shall make the rocky land of Makkah gold for you? I replied, O my Creator, no, rather I want this,

أَشْبَعُ يَوْمًا وَأَجُوعُ يَوْمًا فَإِذَا جُئْتُ
تَضَرَّعْتُ إِلَيْكَ وَذَكَرْتُكَ فَإِذَا شَبِعْتُ
شَكَرْتُكَ وَحَدَّثْتُكَ
(ترمذی: ۲۳۴۷، زرقانی، ج ۴، ص ۳۲۲،
سبل الہدی، ج ۷، ص ۷۷)

That one day I would remain content and one day remain hungry. Thus; when I would remain hungry then I would weep and do humbleness in Your honour and would remember You with heart and soul and when I would be contended then I would

be thankful to You and would Praise You.

(Tirmizee Shareef: 2347, Zarqaani Alal Mawaahib, vol-4, pg. 322, Subulal Hudaawar Rashaad, vol-7, pg.77)

Hazrat Ibne Abbaas (*Allaah have mercy on them*) narrates that one day the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and Hazrat Jibraa'eel (*Salutations on him*) were on the mountain of Safaa in Makkah Mu'azzamah. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, O Jibraa'eel, Oath by that Reverend One [Almighty Allaah] who has sent me with the Truth. In the evening the Progeny of Muhammad (*Sallal Laahu 'Alaiehi Wa Sallam*) do not even have a fist full of flour, and a handful of grinded barley. Thus; as the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was only saying this much, then a Firm Voice came from the sky. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, Jibraa'eel what is this? Hazrat Jibraa'eel (*Salutations on him*) said, Israafeel [Prophet Angel *Salutations on him*] has been ordered to come to you. Therefore; he came and said, the statement that you just said, it has been heard by Almighty Allaah.

فَبَعَثَنِي إِلَيْكَ بِمِفْتَاحِ خَزَائِنِ الْأَرْضِ
وَأَمَرَنِي أَنْ أَعْرِضَ عَلَيْكَ أَسِيرَ مَعَكَ
جِبَالِ تِهَامَةَ زَمُرْدًا وَ يَاقُوتًا وَ ذَهَبًا
وَفِضَّةً فَإِنْ رَضِيتَ فَعَلْتُ فَإِنْ شِئْتُ
نَبِيًّا مَلِكًا وَإِنْ شِئْتُ نَبِيًّا عَبْدًا فَأَوْفَى
إِلَيْهِ جِبْرِيلُ أَنْ تَوَاصَلَ فَقَالَ نَبِيًّا عَبْدًا
ثَلَاثًا (طبرانی، ۱۳۳۰: ۱۳۳، زرقاتی علی الموابہب،
ج ۴، ص ۳۲۲، سبل الہدی، ج ۱۰، ص ۳۱۸)

So, I have been sent to you [*Sallal Laahu 'Alaiehi Wa Sallam*] with the keys of the treasures of the world. And it has been stated, that I may present those in your honour, and should make the mountains of Tihaamah into emerald, ruby, gold, and silver. If you want this, then I can do this work just now, you have the authority, if you desire to become Prophet with Kingship or Prophet as Worshipper? Jibraa'eel gave the gesture of being respectful towards the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Thus; the

Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said thrice, I want to be Prophet as Worshipper.

(Tibraani: 13309, Zarqaani Alal Mawaahib, vol-4, pg.322, Subulal Huda' War Rashaad, vol-10, pg.318)

Thus; it is proven that this hunger and starvation was adopted by the self-choice of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and he had preferred it over richness. Otherwise, he is Maalik-e-Konaaien [The Owner of the Universe].

مالک دین و دنیا ہو کر دونوں جہاں کے داتا ہو کر
فاقے سے ہیں سرکار دو عالم صلی اللہ علیہ وسلم

Maalik-e-Deen o Duniyaa Hou Kar
Dounoñ Jahaan Kay Daataa Hou Kar
Faaqay Say Hayñ Sarkaar-e-Dou Aalam
Sallal Laahu 'Alaiehi Wa Sallam

Being the Owner of the world and the religion
Being the Distributor of wealth and resources of both the worlds
Chief of the Universe is in a state of starvation
Salutations and blessings be upon Him

عجز تو دیکھو اللہ اکبر تکیے کے بدلے اینٹ یا پتھر
اور سر سرکار دو عالم صلی اللہ علیہ وسلم

Ijz Tou Daykho Allaahu Akbar
Takiyay Kay Badlay Ieeñt Yaa Patthhar
Aur Sar e Sarkaar-e-Dou Aalam
Sallal Laahu 'Alaiehi Wa Sallam

Allaahu Akbar, just look at the humbleness
Instead of pillows there are bricks and stones
And the sacred head of the Chief of the Worlds
Peace and salutations be upon Him

The condition of hunger and starvation of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was such that, Hazrat Abdul Laah

Bin Abbaas (*Allaah have mercy on them*) says, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his wives and family would spend hungry several nights in row.

وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ
(ترمذی: ۲۳۶۰)

And often their bread would be of barley.

(Tirmizee Shareef:2360)

Hazrat Anas (*Allaah have mercy on him*) says:

مَا أَكَلَ خُبْزًا مَرَّتًا حَتَّى مَاتَ
(ترمذی شریف: ۲۳۶۳)

Until the last breath the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not eat *Chapaati* [thin bread].

(Tirmizee Shareef:2363)

Ummul Mu'mineen Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) says:

مَا شَبِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِنْ خُبْزِ الشَّعِيرِ يَوْمَيْنِ
مُتَتَابِعَيْنِ حَتَّى قُبِضَ (ترمذی شریف:
۲۳۵۷، کنز العمال: ۱۸۶۰۶)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not fill his stomach two days in a row with bread of barley. Until he left this mortal world. (Meaning he would eat one day and stay hungry one day).

(Tirmizee Shareef: 2357, Kanzul Ummaal: 18606)

She further says, that whenever I eat to the fullest. Then I recall the condition of hunger and starvation of the Holy Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*). So, then I start crying.

وَاللَّهُ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ مَرَّتَيْنِ فِي
يَوْمٍ (ترمذی شریف: ۲۳۵۶، کنز العمال:
۱۸۶۰۸)

Pledge by Allaah, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not fill his stomach with meat and bread twice in a day.

(Tirmizee Shareef: 2356, Kanzul Ummaal: 18608)

I would start crying after seeing the condition of his starvation and would rub my hands on his stomach and say, how flattened it has become due to starvation.

وَأَقُولُ نَفْسِي لَكَ الْفِدَاءُ لَوْ تَبَلَّغْتَ مِنَ
الدُّنْيَا بِمَا يَقُوتُكَ فَيَقُولُ يَا عَائِشَةُ
مَا لِي وَلِلدُّنْيَا إِخْوَانٍ مِنْ أَوَّلِي الْعَزْمِ
مِنَ الرُّسُلِ صَبَرُوا عَلَى مَا هُوَ أَشَدَّ مِنْ
هَذَا (شفاء شريف، ص ۸۳، سبل الہدی، ج ۷، ص ۴۱)

I would say, my life is sacrificed on you [the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] please accept this much from the world, which would be enough to keep the physical strength of the body. So, he [the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam] would reply, Aaishah, what concern do I have with the world, my brothers amidst the determined Prophets would be patient even, in much harder conditions than this.

(Shifaa Shareef, pg.84, Subulal Huda, vol-7, pg.41)

کھانا جو کھانا جو کی روٹی اُن چھنا آٹا، روٹی موٹی
وہ بھی شکم بھر روز نہ کھانا صلی اللہ علیہ وسلم

Khaanaa Jou Khaanaa Jau Kee Roti

Ann Chhanaa Aataa, Roti Moti

Woh Bhee Shikam Bhar Rouz Nah Khaanaa

Sallal Laahu 'Alaiehi Wa Sallam

The food that He would eat barley bread, unsieved flour thick bread

And even this He would not eat everyday to fill his stomach
Salutations and peace be upon Him.

Hazrat Abu Huraierah (Allaah be pleased with him) narrates, that once he came in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and saw that he was performing Salaah [Namaaz] while being in a sitting position. I inquired the reason for this. Hence; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied its due to hunger. I started crying without self-control.

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, do not cry whoever stays hungry with the intention of recompense and reward, he will stay protected from the hardship of the Day of Judgement.

(Kanzul Ummaal 18628, Zarqaani Alal Mawaahib vol-4, pg.319)

No doubt the way He, his *Ahle Baiet* [The sacred Family] and his *Azwaaj-e-Mutarhiraat* [The respected holy wives] have lived no one in the world can live. Even being *Shahinshaah-e-Konaaien* [The King of the Universe], the condition of *Hujrah Mubaarak* his sacred room was such that few logs used for burning were fixed in the ground, and blankets were placed over them, until his sacred departing, these were the holy residence.

The condition of the blessed rooms of *Azwaaj-e-Mutahharaat* [The Sacred wives] was such that the walls of the four rooms were made up of raw bricks and the roofs were made of the branches of date trees on which mud was plastered. And five rooms did not even have walls, only the branches of dates were fixed in the ground and were plastered with mud soil, and on their doors three hands long and one hand broad curtains of blankets kept hanging. Saiyyidinaa Imaam Husaien (*Allaah be pleased with him*) says, their height was such that my head would touch their roof, so by this we can do the evaluation of their Royal chambers. These were the special rooms of the wives of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), in which was their livelihood the whole life.

Perhaps inview of such conditions maybe the thought of a wife might have gone towards decoration and adoration, so along with it this sacred verse was revealed,

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ۖ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَ

O Communicator of the hidden news (Holy Prophet) say to your wives, if they wish the life of this world and its adornments then come, I provide you wealth and leave you in a handsome manner.

الدَّارَ الْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لِلْغَاسِقِينَ
مِنْكُمْ أَجْرًا عَظِيمًا ﴿٢٨﴾ (الاحزاب)

(28) And if you seek Allaah and His Messenger and the home of the hereafter, then undoubtedly Allaah has prepared for the righteous amid you great rewards. (29)

(Holy Qur'aan, chapter Al Ahzaab, verses. 28-29)

After the revelation of these sacred verses as much thoughts were there for jewels, adoration and worldly luxuries etc., they were all gone. And only by having contention on Allaah, the Prophet and the promise of the Day of Judgement their lives were spent with hunger and starvation in those same rooms.

The real fact is this, there the desire of world was even not the aim. Otherwise the worldly person firstly collect wealth for himself and then with that wealth keep thinking of providing worldly pleasures and benefits to his children and family. Do look at Mirzaa Qaadiyaani only, after false proclaiming of *Maseeheeyat* [Being Hazrat Iesaa] and *Nubuwwat* [Prophethood] he collected a lot of provision and wealth and adopted strange and unique ways of gathering wealth. For example, he built a heavenly tomb and the condition for being buried in it, he fixed it would be the tenth part of the wealth. Even before the publishing of the book he would take double to four times its price and then the book would be extinct. They would take fees in advance for *Du'aa* [supplication] and affect would be extinct. After accepting donations and zakaat etc., the accounts would be extinct. If someone would be questioning about accounts, he would say it harshly, am I someone's accountant? The matter of providing provision would be very important because this was the order, the one who does not give donation in providing provision he is discarded from Islaam.

Thus; he collected a lot of provision and wealth for luxurious life. For the strengthening of his nerves etc., he would eat those

English medicines in which there was alcohol, there would be an abundance of *Kewraa* [strong scented flowers essence], Ambergris, Musk, Musk willow forest fragrances, refreshments and strengthening things, power energy food. The wife was loaded with gold jewelry, houses and orchards, royal cuisines and attire, terrazzo and floor coverings. Luxurious enjoyment and sensual pleasures which he and his progeny has, is the result of this same *Maseeheeyat* which he acquired with a lot of cleverness. Some people say, that a disorder had developed in his brain due to which he claimed of Prophethood and *Maseeheeyat*. But man, his rules are telling us that he was not at all insane for example, the denial of the Miracles of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) because he knew that the people surely ask for Miracles from the proclaimer of Prophethood. For this reason, he denied it, so that the argument of showing miracles would be finished. And emphasised on inspired thoughts because he knew that this is not such thing, in which the question of seeing or showing would arise, could say whatever he wants. And then in them did such paraphrasing [turning meaning from the obvious meaning] so that he remained all clear. Can this be done by an insane, that he would establish such a new functional factory of Prophethood, and would keep its foundation on such rules, that the work would keep proceeding and there would not be any show and tell.

Even though mentioning, Mirzaa Qaadiyaani in the sacred talks of *Huzoor Sarwar-e-Dou Aalam* [The Grand Chief of both the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is great disrespect, but when the glance falls at تَعْرِفُ الْأَشْيَاءَ بِأَضْدَادِهَا [All things are recognised by their opposite], then we get a chance to make an excuse, because in comparison to *zulmat* [darkness] we value *Noor* luminance. This seems to be the wisdom in the creation of opposite things so, that everything would be exposed. If there was no fake Prophethood in competition to the Real Prophethood and in competition of the *Noor* of Truth there was no darkness of lying then we would never be able to find out the Grandeur and Grandness of the true Prophet and the distress and

lowness of the fake prophet. By the gesture [indicating] of the Greatest Holy Prophet (*Sallal Laahu Alaiehi Wa Sallam*) the splitting of moon into two pieces, and Mirzaa Qaadiyaani even failed to get Muhammadi Begum's hand [his dream mistress]. even though according to him, his marriage was done by God himself in the skies. Is a clear evidence on this.

(*Maqaasidul Islaam*)

Huzoor Sarwar-e-Aalam [The Grand Chief of both the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would keep *Saum-e-Wisaal* [Consecutively fast one after the other] without *Iftaar* [opening]. After seeing this the respected companions also started keeping fasts the same way, when the signs of weakness became evident on them, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) stopped them.

قَالُوا إِنَّكَ تَوَاصِلُ قَالَ كَسْتُ كَلَّحِدٍ
مِّنْكُمْ إِنِّي أَطْعَمُ وَأُسْقِي
(بخاری: ۱۹۶۱، مسلم کتاب الصوم: ۲۵۶۳)

The companions inquired, you [Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] do fast yourself. Replied, undoubtedly I am (internally) fed and made to drink. I am not like you.

(*Bukhaari Shareef #1961, Muslim Kitaab-us Saum #2563*)

Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) narrates:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنِ الْوَصَالِ قَالُوا إِنَّكَ تَوَاصِلُ قَالَ إِنِّي
كَسْتُ وَمِثْلَكُمْ إِنِّي أَطْعَمُ وَأُسْقِي (بخاری:
۱۹۶۲، مسلم: ۲۵۶۳)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has stopped us from keeping fasts consecutively, one after the other, without *Iftaar*. So, the Companions inquired, you [Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] do fast yourself? He replied, I am not like you (meaning I am not dependent on apparent food and drink like you), I am fed and made to drink spiritual food.

(*Bukhaari #1962, Muslim #2564*)

Hazrat Abu Huraierah (Allaah be pleased with him) says:

نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنِ الْوَصَالِ فِي الصَّوْمِ فَقَالَ لَهُ رَجُلٌ
مِّنَ الْمُسْلِمِينَ إِنَّكَ تُوَاصِلُ يَا رَسُولَ
اللَّهِ قَالَ وَإِيَّكُمْ مِّثْلِي؟ إِنِّي آيِئْتُ
يُطْعِمُنِي رَبِّي وَيَسْقِيَنِي

(بخاری: ۱۹۶۵، مسلم: ۲۵۶۶)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) prohibited us from Saum-e-Wisaal [consecutive fasting]. So a person inquired, Yaa Rasoolal Laah, [O Prophet of Allaah Sallal Laahu 'Alaiehi Wa Sallam], you do keep these fast, yourself? He replied, who is like me amidst you? I spend night (near my Rabb), my Rabb feeds me and makes me drink.

(Bukhaari Shareef #1965, Muslim #2566)

Just pay little attention to these true Ahaadees of Bukhaari and Muslim, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is saying to the sacred companions, I am not like you, and who is like me amidst you?

Do those people not read this verse إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ [Innamaa Anaa Basharun Mislukum] [Apparently, in outward appearance I am man like you] (Al Qur'aan chapter Al-Kahf, verse 110), they did not remember this Qur'aanic verse? Why they did not say, we all are like you? It is known, that the sacred Companions would consider the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) incomparable and unique. And the meaning of أَنَا بَشَرٌ مِّثْلُكُمْ was not that near them which the proclaimers of today have understood, to be like him and to be equal to him. The true believers should take lesson from the belief of the respected companions.

ترا مسند ناز ہے عرش بریں ترا محرم راز ہے روح امیں
تو ہی سرور ہر دو جہاں ہے شہا تری مثل نہیں ہے خدا کی قسم

Teraa Masnad-e-Naaz Hai Arsh-e-Bareen
Teraa Mahram-e-Raaz Hai Rooh-e-Ameen
Tou Hee Sarwar Har Dou Jahaan Hai Shahaa
Teri Misl Naheen Hai Khudaa Kee Qasam

O my Prophet, the one with excellence and greatness, who can

evaluate Your excellences, the throne of Allaah, is Your graceful
sitting place, Your trustworthy friend and minister is the chief of
the Angels, Jibraa'eel (Salutations on him)

Hence it is You, the King of both the worlds my Lord,
What may I say, Pledge by Allaah, my master there is
no one like You

Hazrat Maulana Ruum (Allaah have mercy on him) says,

کار پاکاں را قیاس از خود مگیر گرچه ماند در نوشتن شیر و شیر
Kaar-e-Paakaan Raa Qiyaas Az Khud Mageer
Gar Cheh Maanad Dar Nawishtan Shayr-o-Sheer

O friend, do not compare the pious people with yourself,
Though in writing Shayr [Lion] is like Sheer [Milk] but there is a
great difference in both

شیر آں باشد کہ مرد اورا خورد شیر آ باشد کہ مردم را درد
Sheer Aan Baashad Keh Mard Uooraa Khurad
Shayr Aan Baashad Keh Mardum Raa Darad

Though in writing [Persian] Shayr and Sheer look the same,
But Sheer [Milk] is that which a human eats and Shayr [lion] is
that animal which tears human beings

جمله عالم زیں سبب گمراہ شد کم کسے زابدال حق آگاہ شد
Jumlah Aalam Zeeñ Sabab Gumraah Shud
Kam Kasay Ze Abdaal-e-Haq Aagaah Shud

Due to this wrong guess, the whole world is deviated,
(الامشاء الله) (Illaa Maa Shaa Allaah) and only rarely
people are aware of the Friends of Allaah

اشقیہ را دیدہ بینا نبود نیک و بد در دیدہ شاں یکساں نمود
Ashqiyaa Raa Deedah-e-Beenaa Nabood
Nayk-o-Badd Dar Deedah Shaañ Yaksaan Numood

Unlucky people are deprived from the truth seeing eyes,
Therefore in their eyes the good and evil seems like the same

ہمسری با انبیاء برداشتند اولیاء را بچو خود پنداشتند

**Hamsaree Baa Añmbiyaa Bardaash tand
Auliyya Raa Hamchuu Khud Pindaash tand**

Due to their wrong assumptions, sometimes they claim to be
equivalent to the Prophets,
And sometimes considered saints to be equivalent to themselves

گفت ایک ما بشر ایشان بشر ما ایشان بستہ خوانیم و خور

**Guft Ieenak Maa Bashar Aeshaan Bashar
Maa-o-Aeshaan Bastah Khawaabeem-o-Khur**

If someone objected on their bad manners so, they say we are
also humans, they are also humans,
We and they are both equally bound to sleeping and eating, then
what is the difference?

ایں ندانستند ایشان از عمی هست فرقی درمیان بے منتی

**Ieen Nadaanistand Aeshaan Az Amaa
Hast Farqay Darmiyaañ Bay Muntahaa**

(Masnavi Daftar Auwal)

But the blinds did not see with their blind fortune,
That there is a great difference between them

Even the urine and faeces rather all the eliminations of the Beloved
Sarwar-e-Dou-Aalam [The Chief of both the Worlds], Noor-e-
Mujassam [The Personified Luminance] (Sallal Laahu 'Alaiehi Wa
Sallam) were pure and clean.

Hazrat Umme Aieman (Allaah be pleased with her) narrates, that one
night the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) urinated in
a pot. I got up and thinking it to be water, drank it because I was
thirsty. In the morning on inquiring by the Holy Prophet (Sallal
Laahu 'Alaiehi Wa Sallam), when I told Wal Laahi [Pledge in the name
of Allaah], I drank that so, he smiled a lot after hearing this.

وَقَالَ لَنْ تَشْتَكِيَ وَجَعًا بَطْنِكَ بَعْدَ
يَوْمِكَ هَذَا أَبَدًا (مستدرک حاکم: ۶۹۱۲،
دلائل النبوة، البويعیم: ۳۶۵، خصائص کبری، ج ۱،
ص ۷۱، زرقاتی علی المواهب، ج ۴، ص ۲۳۱، سبل
الهدی، ج ۱۰، ص ۴۵۵، الشفاء، ج ۱، ص ۱۵۷)

And said, from today you will never have any illness of the stomach.

(Mustadrik Haakim: 6912, Dalaa'ilun Nubuwwat, Abu Nu'aiem: 365, Khasaais-e-Kubraa, vol-1, pg.71, Zarqaani, vol-4, pg. 231, Ash Shifaa, vol-1, pg.157, Subulal Huda, vol-10, pg.455)

Similarly, a female slave named Barkat (who came with *Ummul Mu'mineen* Umme Habeebah from Habshah [formerly known as Abyssinia is now called Ethiopia] drank the sacred urine of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). On which the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to her, that you have saved yourself from hell.

(Khasaais-e-Kubraa vol-1, pg.71)

Imaam Qaazi Iyaaz and Allaamah Zarqaani (*Allaah have mercy on them*) says after writing these two *Ahaadees*:

وَلَمْ يَأْمُرْ وَاحِدًا مِنْهُمْ بِغَسْلِ فَمٍ وَلَا
نَهَاهُ عَنْ عَوْدَةٍ (شفاء شریف، ج ۱، ص ۴۱،
زرقاتی، ج ۴، ص ۲۳۳، مدارج النبوة، ج ۱،
ص ۲۵۵)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) neither asked amid both these [ladies] that to wash their mouths and nor did he prohibit them for the future.

(Shifaa Shareef: vol-1, pg.41, Zarqaani: vol-4, 233, Madaarijun-Nubuwwat, vol-1, pg.25)

It is learnt that in favour of the *Ummah* the sacred eliminations of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are clean and pure and are a cause of blessing and detaching of disease. Otherwise; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have stopped them. The same Imaam says after this الْحَدِيثُ هَذَا الْمَرْكَزُ الَّذِي شَرِيتَ بِوَلَدِهِ صَحِيحٌ [This hadees describing that the women drank urine is correct].

(Shifaa-Shareef, vol-1, pg.157, Zarqaani Alal Mawaahib, vol-4, pg.229)

Hazrat Salmaa wife of Abi Raafe (*Allaah be pleased with her*) narrates:

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) took a bath so, I drank the water of the bath and informed the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

ثَقَالَ اِذْهَبِي فَقَدْ حَرَّمَ اللَّهُ بِدَنِكَ عَلَى
النَّارِ (طبرانی: ۹۲۲۱، خصائص کبری، ج ۲،
ص ۴۴۲)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, go the fire of hell has become *Haraam* [prohibited] on your body.

(*Tibraani:9221, Khasaaais-e-Kubraa, vol-2, pg.442*)

Hazrat Ibne Abbaas (*Allaah be pleased with them*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had done *Hijaamah* [cupping] on himself, the blood that came out, a Qureshi slave drank it.

ثَقَالَ اِذْهَبْ فَقَدْ اخَذَرْتَ نَفْسَكَ مِنَ
النَّارِ (خصائص کبری، ج ۲، ص ۴۴۰،
زرقاتی علی المواہب، ج ۴، ص ۲۲۹)

Then, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to him, go you have liberated yourself [soul/evil lust] from the hell.

(*Khasaaais-e-Kubraa, vol-2, pg.440, Zarqaani Alal Mawaahib, vol-4, pg.229*)

Similarly; Hazrat Abdul Laah Bin Zubaier (*Allaah be pleased with them*) had drank the blood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). While after getting the *Hijaamah* done, the blood was given to him, that go outside and hide it somewhere so, that no one could see it. He went outside and drank it. When he returned, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) inquired, what did you do? He said, I have hidden it in such a place where no one will be able to see it. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, maybe you drank it? He said, yes, because I know that whoever will have your blood, the fire of hell will not touch him. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, go you are also saved from the fire of hell. Then he (*Sallal Laahu 'Alaiehi Wa Sallam*) said, pity on those people, who will kill you and pity, you

will not be spared from them.

(Mustadrik #6343, Kanzul Ummaal #37227, Shifaa Shareef, vol-1, pg.157, Bazaar #2210, Abu Ya'ala, Baiehaqee, Khasaais-e-Kubraa vol-1, pg.68, Zarqaani vol-4, pg.230, Madaarijun Nubuwwat, vol-1, pg.26, Majma'uz Zawaaid:14010, Al Bidaayah, vol-8, pg.368)

Someone, inquired from Hazrat Abdul Laah Bin Zubaier, what was the taste of the sacred blood? Thus; he replied, tastes like honey and the smell like Musk.

(Sharah Shifaa, vol-1, pg.157, Mullaa Alea Qaari, vol-1, pg.170)

Hazrat Abu Umaamah (Allaah be pleased with him) narrates that during the Holy-war of Uhud, the edge of the sacred tooth of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was martyred. Hence; the sacred lip was also injured, by which the blood started flowing. When Hazrat Maalik Bin Sanaan (Allaah be pleased with him) (the father of Hazrat Abu Sa'eed Khudree) saw this, he moved forward and started sucking the sacred lip and sucked it so much, that this place became white. When he was sucking the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to him, spit it. So; he said, *Wal Laahi*, [Pledge in the name of Allaah] I will not let your sacred blood fall on the ground and kept swallowing it.

(Mujma'uz-Zawaaid:14012, Tibraani Awsat:9098)

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِّنْ أَهْلِ
الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا

(زرقاني على المواهب، ج ٤، ص ٢٣٠،

مدارج النبوة، ج ١، ص ٢٦)

Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, whoever wants to see any dweller of Paradise, he should see this person (Maalik Bin Sinaan) (who has drank my blood).

(Zarqaani Alal Mawaahib, vol-4, pg.230, Al-Bidaayah, vol-4, pg.27, Madaarijun-Nubuwwat, vol-1, pg.26, Tibraani Awsat: 9098)

It is very important to pay attention to this point here that from the true original Text of Qur'aan it is proven that the blood is *Haraam* [prohibited]. إِنْ شَاءَ رَبُّكُمْ عَلَى الْبَشَرِ إِنْ شَاءَ رَبُّكُمْ عَلَى الْبَشَرِ [He has only forbidden these to you dead meat and blood.....]

(Al Qur'aan, chapter Al-Baqarah, verse.173)

This cannot be proven by any narration that the respected companions drank the blood of any human or animal. But Hazrat Abdul Laah Bin Zubaier and other companions (*Allaah be pleased with them*) did drink the sacred blood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Even though it is not such a thing which would have any attraction. Rather every person knows that it is *Makrooh* [disliked] in nature. Even though here my purpose is not to describe the *halaal* [permissibility] and *haraam* [prohibition] of the sacred blood of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) but what we have to see, why did they drink it? Precisely, what was the reason for it?

If we say that it was due to love then, it is not understandable. Because no matter what ever kind of beloved or friend it may be, the lover does not like to drink his/her blood or urine. And neither does it seem like a sign of love. It is learnt that they did not do this due to love rather their desire was something else. And it was this, that the respected companions (*Allaah be pleased with them*) had realised this fact, that the *Huzoor Pur Noor* [The Grand Prophet Filled with Divine Light/Noor] the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) sacred body is not like other bodies. He is from head to toe most purified and immaculate. And every part of his sacred body wholly is complete *Noor* [Luminance /Divine Light]. Such blessing and excellence is kept in it which is not present in any other body. Therefore; they considered *Fuzlaat-e-Mubaarak* [sacred eliminations] as relics and would drink it. Because it was their belief that to transfer them into their body is a cause of spiritual advancement.

Pay attention, those sacred companions whose greatness is proven from the Absolute Qur'aan and blessed *Hadees* text, on the entire *Ummah*. When they considered *Fuzlaat-e-Mubaarak* [the sacred eliminations] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) most purified and clean. Hence; will it be possible that they would considered themselves to be like and equal to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? *Ma'aazal Laah* [I seek Allaah's protection] *Wal Laahi* [Pledge in the name of Allaah] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is much more elevated, even his *Fuzlaat* [urine and eliminations] cannot be equalised.

Therefore; Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) says:

قُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ تَدْخُلُ الْخَلَاءَ
فَإِذَا خَرَجْتَ دَخَلْتُ أَتَرَكَ فَمَا أَرَى
شَيْئًا إِلَّا إِنِّي أَجِدُ رَائِحَةَ الْبِسِكِ قَالَ إِنَّا
مَعَاشِرَ الْأَنْبِيَاءِ تُنْبِتُ أَجْسَادُنَا عَلَى
أَرْوَاحِ أَهْلِ الْجَنَّةِ فَمَا خَرَجَ مِنْهَا مِنْ
شَيْءٍ إِلَّا ابْتَلَعَتْهُ الْأَرْضُ (ابو نعيم: ٣٦٤،
شفا، ج ١، ص ٥٥، خصائص كبرى، ج ١، ص ٤٠،
زرقاني، ج ٣، ص ٢٢٩، سبل الهدى، ج ١٠،
ص ٤٣٧، البدايه والنهائيه، ج ٥، ص ٣٥١)

That one day I inquired, Yaa Rasoolal Laah (*Sallal Laahu 'Alaieka Wa Sallam*) you go to the toilet, when you come out I go inside, there I do not see anything else, but such a fragrance like Musk comes from there. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, that the bodies of us, the Prophets are created on the Attributes of the Souls of Paradise. Thus; nothing comes out of these bodies but then the ground swallows it.

(Abu Nu'aiem: 364, Shifaa, vol-1, pg.55, Khasaais-e-Kubraa, vol-1, pg. 70, Zarqaani: vol-4, pg.229, Subulal Huda, vol-10, pg. 473, Al Bidaayah, vol-5, pg.351)

(Meaning the delicacy, purity and fragrance that is present in the souls of the Paradise, it is present in our bodies. Therefore; our urine, excretions and sweat etc., is fragrant. And on whichever place they fall they make it scented). And whatever comes out, from them the ground absorbs it within itself.

Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) narrates:

قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ
تَأْتِي الْخَلَاءَ فَلَا نَرَى مِنْكَ شَيْئًا مِّنْ
الَّذِي فَقَالَ يَا عَائِشَةُ مَا عَلِمْتَ أَنَّ
الْأَرْضَ تَبْتَلِغُ مَا يَخْرُجُ مِنَ الْأَنْبِيَاءِ
فَلَا يَبْقَى مِنْهُ شَيْءٌ (دلائل النبوت،
ص ٣٨٠، زرقاني، ج ٣، ص ٢٢٨، ابو نعيم،
خصائص كبرى، ج ١، ص ٤٠، شفاء شريف، ج ١،
ص ٥٥، سبل الهدى، ج ١٠، ص ٤٣٧)

That I said in the honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) when you come out of the toilet, then we do not see anything there? He said, O Aaishah, do you not know this, that whatever comes out of the Prophet the ground swallows it, and nothing can be seen from it.

(Abu Nu'aiem: 364, Khasaais-e-Kubraa, vol-1, pg.70, Dalaai'lun Nubuwwat, pg.380, Shifaa Shareef, vol-1, pg.55, Zarqaani, vol-4, pg. 228, Subulal Huda, vol-10, pg.474)

The absorbing of *Fuzlaat-e-Mubaarak* [The sacred eliminations] by the Orders of Almighty Allaah, and from there the blooming of fragrance is probably for this reason, that no one would be able to see that sacred eliminations. And there would not be any thought of dirtiness and dislike like the excretions of other people rather there would be a thought of cleanliness and sanctity.

Shaiekh-ul Muhaddis [The Chief of the Narrators Hazrat Maulana Shaah Abdul Haqq Muhaddis Dehlvi (*Allaah have mercy on him*) says, that Allaamah Aieni quotes that the interpreter of Saheeh Bukhaari says, Imaam Abu Haneefah and Shaiekh Ibne Hajar (*Allaah have mercy on them*) says that it is proven from many authentic evidences that all the eliminations of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were clean and sacred and this has been included in his qualities.

(*Madaarijun Nubuwwat*, vol-1, pg. 26, *Subulal Huda* vol-1, pg.484)

Imaam Qaazi Iyaaz and Allaamah Zarqaani (*Allaah have mercy on them*) says:

أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ
أَنْ يَتَغَوَّطَ انْشَقَّتِ الْأَرْضُ فَابْتَلَعَتْ
غَائِطَهُ وَبَوْلَهُ وَفَاحَتْ يَدْرِيكَ رَائِحَةٌ
طَيِّبَةٌ (شفاء شريف، ج ١، ص ١٥٣، زرقاني على
المواهب، ج ٢، ص ٢٢٤)

That whenever the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would intend to pass bowel movement then the ground would split and would engulf his urine and feces and from there pure and clean fragrance would bloom.

(*Shifaa Shareef*, vol-1, pg.154, *Zarqaani Alal Mawaahib*, vol-4, pg.227)

Imaam Qastalaani (*Allaah have mercy on him*) the interpreter of Saheeh Bukhaari says:

وَأَمَّا طَيْبُ رِيحِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَعَرَقِهِ وَفُضْلَاتِهِ فَقَدْ كَانَتْ الرَّائِحَةُ
الطَّيِّبَةُ صِفَتَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَأَنْ تَمَّ يَسَّ طَيْبًا

Anyhow, fragrances of the blooming smell of the sacred gases of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), sacred perspiration and the sacred eliminations of the Holy Prophet (*Sallal Laahu 'Alaiehi*

(مواهب اللدنيّة، ص ۲۸۴، سبل الهدى، ج ۲، ص ۸۸)

Wa Sallam) were all the attributes of the sacred personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) even if he would put perfume or not.

(Mawaahib-ul-Ladunniyah, pg. 284, Subulal Hudaar War Rashaad, vol-2, pg.88)

And the same Imaam further says:

وَرُوي أَنَّهُ كَانَ يَتَبَرَّكُ بِبَوْلِهِ وَ دَمِهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(مواهب اللدنيّة، ج ۱، ص ۲۸۴)

It is narrated that blessings were gained from the sacred urine and sacred blood of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Mawaahib-ul-Ladunniyah, vol-1, pg.284)

Allaamah Haafiz Ibne Hajar Asqalaani (*Allaah have mercy on him*) the interpreter of Saheeh Bukhaari narrates:

وَقَدْ تَكَثَّرَتِ الْأَدِلَّةُ عَلَى طَهَارَةِ
فَضْلَاتِهِ وَعَدَّ الْأَكْبَمَةُ ذَلِكَ فِي خُصَائِصِهِ
(فتح الباري شرح بخاري، ج ۱، ص ۲۱۸)

Undoubtedly, there are many established evidences on this, that the sacred eliminations are pure and clean, and the legendary scholars have included them in the excellences of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Fath ul Baari Sharah Bukhaari: vol-1, pg. 218)

Shaiekh-ul-Islaam Allaamah Imaam Badr-ud Deen Aieni Hanafi interpreter of Bukhaari (*Allaah have mercy on him*) says:

وَقَدْ وَرَدَتْ أَحَادِيثُ كَثِيرَةٌ أَنَّ جَبَاعَةَ
شَرِبُوا دَمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مِنْهُمْ أَبُو طَيْبَةَ الْحَجَّامُ وَ غُلَامٌ مِّنْ

Verily; there are many authentic narrations surfaced regarding this, that a group of the Companions drank the blood of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) amidst

فُرَيْشَ حَجَمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَبْدُ اللَّهِ بْنُ زُبَيْرٍ شَرَبَ دَمَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَوَاهُ الْبَزَّازُ وَالطَّبْرَانِيُّ وَالْحَاكِمُ وَالْبَيْهَقِيُّ وَأَبُو نَعِيمٍ فِي الْحِلْيَةِ وَيُزَلُّ عَنْ عَلِيٍّ أَنَّهُ شَرَبَ دَمَ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَرَوَى أَيْضًا أَنَّ أُمَّ آيَسَ شَرَبَتْ بَوْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَوَاهُ الْحَاكِمُ وَالْأَذَارِيُّ قُطَيْبٌ وَأَبُو نَعِيمٍ وَآخَرُونَ الطَّبْرَانِيُّ فِي الْأَوْسَطِ فِي رَوَايَةِ سَلْمَى امْرَأَةِ ابْنِ رَافِعٍ أَنَّهَا شَرَبَتْ بَعْضَ مَاءٍ غَسَلَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهَا حَرَّمَ اللَّهُ بَدَنَكَ عَلَى النَّارِ (عمدة القاري شرح بخاري، ج ١، ص ٤٤٨)

them was Hazrat Abu Taiebah the barber, a Qureshi boy who did Hijaamah of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), and Hazrat Abdul Laah Ibne Zubaier also drank his sacred blood. This narration has been quoted by Bazzaar, Tibraani, Haakim, Baiehaqee and Abu Nu'aiem in Hilyah. Also; it is narrated by Hazrat Alea (Allaah has blessed his face) that he has also drank the sacred blood of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Further, it is narrated that Hazrat Umme Ayman drank the sacred urine of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). This narration has been quoted by Haakim, Daar Qutni and Abu Nu'aiem, and Tibraani has quoted in Ausat by Salmaa the wife of Abu Raafe, that she drank the water used by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) in bath. So, the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to her, due to this water Almighty Allaah has forbidden the fire of hell on you.

(Umdatul-Qaari Sharah Bukhaari: vol-1, pg.778)

Allaamah Shaami (Allaah have mercy on him) states:

وَصَحَّحَ بَعْضُ أَئِمَّةِ الشَّافِعِيَّةِ طَهَارَةَ بَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَائِرِ فُضْلَاتِهِ بِهِ قَالَ أَبُو حَنِيفَةَ كَمَا نَقَلَهُ فِي

It has been proven to be true by some respected Aimah [Imaam's] of Shaafi'iyyah that the sacred urine and all sacred eliminations

الْمَوَاهِبِ الدُّنْيَا عَنْ شَرْحِ الْبَحَارِ
 لِلْعَيْنِ وَ صَرَّحَ بِهِ الْبَيْرُ فِي شَرْحِ
 الْأَشْبَاهِ وَقَالَ الْحَافِظُ ابْنُ حَجَرٍ
 تَقَارَفَتِ الْأَدِلَّةُ عَلَى ذَلِكَ وَعَدَّ الْأَكْبَرُ
 ذَلِكَ مِنْ خَصَائِصِهِ صَلَّى اللَّهُ عَلَيْهِ
 وَسَلَّمَ وَنَقَلَ بَعْضُهُمْ عَنْ شَرْحِ مَشْكُوتٍ
 لِبُلَّاءٍ عَلَى قَارِئٍ أَنَّهُ قَالَ اخْتَارَ كَثِيرٌ
 مِنْ أَصْحَابِنَا وَ أَطَالَ فِي تَحْقِيقِهِ فِي
 شَرْحِهِ عَلَى السُّبُلِ فِي بَابِ مَا جَاءَ
 تَعَطُّرُهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
 (رد المحتار شرح درمختار، ج ۱، ص ۲۳۲)

the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are clean and sacred. This is also the statement of Imaam Abu Haneefah, like it is copied by Aieni, the interpreter of Bukhaari in *Mawaahib*, and its clarification is done by Allaamah Baieree in *Sharah Ishbaah*. And Haafiz Ibne Hajr Asqalaani said, that there are authentic and strong evidences established regarding the sacredness and cleanliness of the sacred eliminations of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And the legendary Aaimah [Imaam's] have included them in the special features of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). And some scholars have copied from the interpretation *Mishkaat* of Mullaa Alea Qaari that he said, the favourite statements of our Companions regarding this issue is that the all the sacred eliminations of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are pure and clean. And Mullaa Alea Qaari had given a long statement with full research to prove this in *Sharah Shumaail* chapter, '*Maa-Jaa'a Ta'atturuhu Alaiehis Salaatu Was Salaam*' in proving the sacredness and purity of the blessed eliminations. And has given a long statement with full research. (*Raddul Muhtaar Sharah Durr-e-Mukhtaar: vol-1, pg.232*)

Raa'sul Muhaddiseen Hazrat Maulana Shaah Abdul Azeez Muhaddis Dehlvi (*Allaah have mercy on him*) says:

وہیچ کس اثر فضلہ ایشاں را بروئے زمین
ندیدہ زمین می شکافت و فرو میرود و ازاں
مکان بوئے مشک می شمیدند۔ (تفسیر
عزیزی سورہ الضحیٰ، ص ۲۱۹)

And no one has seen the effects of the sacred eliminations of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) on the ground because the earth would split, and it would disappear in it and a very fragrant smell would come out of that place.
(*Tafseer Azeezee chapter, Wad Duhaa, pg. 219*)

Janaab Anwar Shaah Saahib Kashmiri head-teacher of Madrassah Deoband says:

لَاِنَّ الْعُلَمَاءَ ذَهَبُوا إِلَى طَهَارَةِ فُضْلَاتِهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
(فیض الباری شرح بخاری، ج ۱، ص ۲۸۹، سبیل
الہدی، ج ۱، ص ۴۸۴)

That the scholars of the *Ummah* have agreed that the sacred eliminations of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were purified.
(*Faiez ul Baari Sharah Bukhaari: vol-1, pg.289, Subulal Huda, vol-1, pg. 484*)

Janaab Ashraf Ali Thanvi says:

And it is narrated that when he would go to the toilet, the ground would split and would engulf his urine and feces and a much purified fragrance would come from that place. Hazrat Aaishah has narrated like this and therefore; the respected scholars have agreed that his urine and feces were purified. Abu Bakr Bin Saabiq Maaliki and Abu Nasar have narrated that Maalik Bin Sanaan sucked his blood [of wound] on the day of Uhud and drank it. He [The Holy Prophet *Sallal Laahu 'Alaiehi Wa Sallam*] said, the fire of hell will never touch him. While Abdul Laah Bin Zubaier drank the blood that came out of the cupping [*Hijaamah*] and Barkat and Umme Ayman his maid had drank his urine and they felt like it was sweet delicate water.

(*Nashrut Teeb, pg. 193*)

Saiyyidul Aarifeen Hazrat Maulana Ruum (Allaah have mercy on him) says:

اشقیاء را دیدہ بینا نبود نیک و بد در دیدہ شاں یکساں نمود
Ashqiyaa Raa Deedah-e-Beenaa Nabood
Nayk-o-Badd Dar Deedah Shaañ Yaksaañ Numood
 Unfortunate people are deprived from the truth,
 Hence, in their eyes, the good and evil looks the same

ہمسری با انبیاء برداشتند اولیاء را ہچو خود پنداشتند
Hamsaree Baa Añmbiyaa Bardaashtand
Auliyyaa Raa Hamchuu Khud Pindaashtand
 Hence they have claimed to be equivalent to the Prophets,
 And have considered Auliyyaa [Friends of Allaah] equivalent to them

گفت اینک ما بشر ایشاں بشر ماو ایشاں بستہ خوابیم و خور
Guft Ieenak Maa Bashar Aeshaañ Bashar
Maa-o-Aeshaañ Bastah Khawaabeem-o-Khur
 If someone objects on their disrespect so they said they are
 human, we are human,
 We both are bound to sleeping and eating then what is the
 difference?

ایں نہ دانستند ایشاں از عمی ہست فرقتے درمیاں بے منتہی
Ieen Nadaanistand Aeshaañ Az Amaa
Hast Farqay Darmiyaañ Bay Muntahaa
 But from their blind insight they did not understand this,
 That there is a great difference in both these individuals

ہر دوگون زبور خوردند از محل لیک شد زان نیش وزاں دیگر غسل
Har Douguuñ Zanboor Khurdand Az Mahal
Layk Shud Zaañ Naysh-o-Zaañ Deegar 'Asal
 For example, every two coloured flies (meaning wasps and honey
 bee) have sucked the nectar (the juice of flowers and buds),
 But in one sting [poison] is created and from other honey

ہر دوگوں آہو گیاه خوردند و آب زیں یکے سرگیں شد و زان مشک ناب

**Har Douguuñ Aahoo Giyaah Khurdand-o-Aab
Zeeñ Yakay Sargeen Shud-o-Zaañ Mushknaab**

The other example is this the deer of both the kinds have eaten the grass of the same kind, and drank water from the same quay, But in one orbicular (dung) was produced and in the other pure Musk

ہر دو نے خوردند از یک آنجور آح یکے خالی و آں پر از شکر

**Har dou Nai Khurdand Az Yak Aab Khuur
Aañ yakay Khaalee-o-Aan Pur Az Shakar**

The third example is this both the kinds of Bamboo [cane] are nourishing from the same river, But one is empty and that other one is filled with sugarcane

صد ہزاراں ایں چنیں اشباہ ہیں فرق شاب ہفتاد سالہ راہ بین

**Sadd Hazaaraañ Ieeñ Chuneen Ishbaah Beeñ
Farq Shaab Haftaad Saalah Raah Beeñ**

There are thousands of examples like this, you will see, A difference of the way of seventy years amidst them

ایں خورد گرد پلیدی زوجدا و اں خورد گرد وہمہ نور خدا

**Ieeñ Khurad Gardad Paleedee Zuu Judaa
Waañ Khurad Gardad Hamah Noor-e-Khudaa**

Similarly, he [human] eats food, so excretion comes out of it, And that (Prophet) whatever he ate it all became Luminance of Allaah

ہر دو صورت گر بہم ماند رواست آب تلخ و آب شیریں را صفاست

**Har Dou Soorat Gar Baham Maanad Rawaast
Aab-e-Talkh-o-Aab-e-Sheereen Raa Safaast**

If they have any harmonized resemblance so it is possible, (Therefore) there is cleanliness in bitter water and sweet water

جز کہ صاحب ذوق کہ شناسد بیاب او شناسد آب خوش از شوره آب

**Juz Keh Saahib Zauq Keh Shanaasad Biyaab
Uoo Shanaasad Aab-e-Khush Az Shorah Aab**

Who can find out, beside the intelligent person, the meeting with this (tasteful), Because only he can differentiate between sweet

pleasant water and salty [from nitrous soil] unpleasant water

Hazrat Ibne Abbaas (*Allaah have mercy on them*) narrates that one night the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did this supplication, after offering his prayers:

اَللّٰهُمَّ اجْعَلْ لِّيْ نُورًا فِيْ قَلْبِيْ وَ نُورًا فِيْ
قَبْرِىْ وَ نُورًا مِّنْ بَيْنَ يَدَيَّ وَ نُورًا مِّنْ
خَلْفِيْ وَ نُورًا عَنِّيْ يَمِيْنِيْ وَ نُورًا عَن
شِمَالِيْ وَ نُورًا مِّنْ فَوْقِيْ وَ نُورًا مِّنْ تَحْتِيْ
وَ نُورًا فِيْ سَمْعِيْ وَ نُورًا فِيْ بَصَرِيْ وَ نُورًا فِيْ
شَعْرِيْ وَ نُورًا فِيْ بَشَرِيْ وَ نُورًا فِيْ لَحْيِيْ وَ
نُورًا فِيْ دَمِيْ وَ نُورًا فِيْ عِظَامِيْ اَللّٰهُمَّ اَعْظَمْ
لِيْ نُورًا وَّاَعْظِمْنِيْ نُورًا وَّاَجْعَلْ لِّيْ نُورًا
(ترمذی شریف، کتاب الدعوات: ۳۴۱۹)

O Allaah, make certain for me Noor [Luminance/Divine Light] in my heart, and Noor in my grave, and Noor in front of me, and Noor behind me, and Noor on my right and Noor on my left, and Noor above me, and Noor below me, Noor in my ears and Noor in my eyes, and Noor in my hairs, and Noor in my skin, and Noor in my flesh, and Noor in my blood, and Noor in my bones: O' Allaah, make certain a lot of Noor for me and bless me Noor and keep me Noor.

(Tirmizee Shareef Kitaab ud-D'awaat: # 3419)

Verily; Almighty Allaah surely accepted this Nooraani supplication of Sacred Beloved (*Sallal Laahu 'Alaiehi Wa Sallam*). Thus; it is proven that everything of his sacred body is Noor [Luminance/Divine Light]. Moreover; he is completely [from head to toe] Noor and Noor too [Divine Luminance]. Also; anything that goes in his sacred body it also becomes Noor [Luminance/Divine Light] as well.

آں خورد گرد و همه نور خدا

That whatever he ate all of it became Noor [Divine Luminous] of Allaah

Hence; it is proven that all his sacred emissions are clean and purified and to call them dirt and filth is disrespectfulness and insolence.

Hazrat Jaabir (*Allaah be pleased with him*) says, that we were with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) on a journey. He went out for natural need, so he could not see any appropriate place, in whose barrier he could get ease, beside those two trees, which were apart and there was a lot of distance between them. Then, he said to me:

يَا جَابِرُ قُلْ لِهَذِهِ الشَّجَرَةِ يَقُولُ لَكَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْجِئِي
بِصَاحِبَتِكَ حَتَّى أَجْلِسَ خَلْفَكُمَا
فَرَجَعْتُ حَتَّى لَحِقْتُ بِصَاحِبَتِهَا فَجَلَسَ
خَلْفَهُمَا فَخَرَجْتُ أُحْضِرُ وَجَلَسْتُ
أَحَدِثُ نَفْسِي فَأَلْتَفَتُ فَإِذَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقْبِلًا
وَالشَّجَرَتَانِ قَدْ افْتَرَقَتَا فَقَامَتْ كُلُّ
وَاحِدَةٍ مِّنْهُمَا عَلَى سَاقٍ فَوَقَفَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَفَةً فَقَالَ
بِرَأْسِهِ هَكَذَا يَبِينُنَا وَشَبَّالًا (شفاء شريف،
ج ١، ص ١٩٦، خصائص، ج ٢، ص ٣٧، سبل
الهدى، ج ٩، ص ٣٩٦)

O Jaabir, go and say to that tree, the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*) says to you that go and join that tree. So, that in the cover of both of you ease could be received. Hazrat Jaabir says, I fulfilled the orders. Therefore; that tree moved from its place and went to join the other tree. He sat under the cover of these two. And I sat on one side, and started talking in my heart. When I turned around I saw that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was coming and both those trees got separated and went to stand in their own places. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) stayed for sometimes then with his sacred head pointed towards the right and the left. (*Shifaa Shareef, vol-1, pg.196, Khasaaais-e-Kubraa, vol-2, pg.37, Subulal Huda, vol-9, pg.496*)

Hazrat Usaamah Bin Zaiid (*Allaah be pleased with them*) says:

That we were coming back from Hajj with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). When we reached Batan-e-Rauhaa [place] the Blessed Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said to me, can you see anywhere trees of Dates and stones? I said yes, there are some trees which are standing close together and there some piles of stones are also visible.

قَالَ انْطَلِقْ إِلَى النَّخْلَاتِ فَقُلْ لَهُنَّ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَأْمُرُكُمْ أَنْ تُدَائِبِينَ لِخُرْجِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُلْ لِلْحِجَارَةِ
مِثْلَ ذَلِكَ فَاتَّيَبَهُنَّ فَقُلْتُ لَهُنَّ ذَلِكَ
فَوَالَّذِي بَعَثَهُ بِالْحَقِّ لَقَدْ جَعَلْتُ أَنْظُرُ
إِلَى النَّخْلَاتِ يَخْدُدْنَ الْأَرْضَ خَدًّا حَتَّى
اجْتَمَعْنَ وَأَنْظُرُ إِلَى الْحِجَارَةِ يَتَنَاقِضْنَ
حَتَّى عِزْنَ رَضًا خَلَفَ النَّخْلَاتِ فَلَبَا
قَصًا حَاجَتَهُ وَانْصَرَفَ قَالَ عُدْ إِلَى
النَّخْلَاتِ وَالْحِجَارَةِ فَقُلْ لَهُنَّ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَأْمُرُكُمْ أَنْ تَرْجِعْنَ إِلَى مَوَاضِعِكُنَّ
(دلائل النبوت، البوعيم، ٣٣٦، ١، أبو يعلى، بيهقي،
ج ٦، ص ٢٥، خصائص كبرى، ج ٢، ص ٣٦،
شفاء شريف، ج ١، ص ١٩٤، سبل الهدى، ج ٩،
ص ٣٩٤)

He said, go tell those trees and stones that the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) orders you to get close together so that could get relief from the pleasant natural needs. Hazrat Usaamah (Allaah be pleased with him) says I went there and conveyed the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Pledge in the name of Allaah, who has send him with Haqq [the Truth]. Those trees by tearing the ground and those stones while jumping got closer to each other, one on top of the other, until that a wall was formed of the trees and the stones. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) went behind it. When he came back, after being released from the need. Then he said to me, say to these trees and stones that, the Prophet of Allaah orders you to go back to your original places. Therefore; they went back.

(Dalaal'ilun Nubuwwat Abuu Nu'aiem, pg.336, Abu Ya'ala, Baiehaqee, vol-6, pg.25, Khasaais-e-Kubraa, vol-2, pg. 36, Shifaa Shareef, vol-1, pg.197, Subulal Hudaa War Rashaad, vol-9, pg.497)

There are various narrations on this topic. The favourite in the court of Saiyyidul Mursaleen [The Grand Chief of the all the Prophets] the Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam) Imaam Busaieri (Allaah have mercy on him) says,

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً تَمْشِي إِلَى سَاقِ بِلَا قَدَمٍ

(Qaseedah Burdah Shareef)

When He called the trees, so on His calling while bending his branches like in the form of the prostrating ones,
They came since they walked on their trunks without feet

When trees and stones came closer to each other, after hearing the orders of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) so it is learnt, they heard his order, and placed it in their heart and thought with power of wisdom that it is necessary to fulfill this orders. After that, the way they could they went and fulfilled the Prophet's orders. Even though apparently they did not have ears, nor heart, nor intelligence, nor feet but whichever work was according to these parts, they all came into action. By this it is also learned that the dependence of hearing is not only on ears and nor on the spread out muscles which are in it. Other parts can be compared by this. Due to habits we consider this that the organic minerals and plants do not have listening and nor vision etc. But from incidents it is known that Almighty Allaah have also Deposited these powers in organic minerals and plants. They also hear, see and understand but in some other way and this is also not necessary that their seeing, hearing, and understanding, eating, drinking, walking have the same one way. See the humans and animals transfer their food from the mouth in the stomach, and the plants from the roots which are planted in the ground. So, their food is also of different kinds, and the way of assumption of food is also different. Similarly, their way of walking is also different. Humans walk on two feet, some animals on four feet and some on a thousand feet and the snake does not even have one feet. But it is so fast in running that what is a human, even a horse cannot reach the fast speeding of the snake. If a person start thinking then maybe it will be difficult to understand the running of the snake, because if a human walks on his stomach then he will not be able to even walk two feet. And the snake walks on their stomach without any hesitation. Then a human requires shoes etc., to move on thorns, while a snake slithers on any ground of thorns without shoes rather it smoothly moves on thorny trees. Even though the skin of its stomach is softer than the sole of the humans. At this point, what can be said beside this, the nature of the snake has been like this, that it would slither on its stomach and it has been given so much power that with its stomach it would move its body strongly without any support. A human has not been given this power that he would move faster on his stomach and slither like a snake. Similarly, if

Almighty Allaah gives trees and stones the powers to move then, this is not something beyond intelligence and imagination. As far as this is concerned that this kind of thing is never seen then by this it is not compulsory that they do not have the power. Rather it is the belief of a *Mu'min* [True believer], that everything has movement according to the Orders and Will of Almighty Allaah. Similarly; the movements of the stones and trees etc., is according to the Will of the Almighty Allaah. Since; the saying of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was only by the Will of Allaah. Hence; the trees and the stones obeyed it. See, on the Day of Judgement by the Will of Allaah the mountains etc., will move, ﴿كَمَا قَالَ اللَّهُ تَعَالَىٰ وَإِذَا الْجِبَالُ سُيِّرَتْ﴾ (*Holy Qur'aan chapter At-Takveer, verse-3*) (And when the mountains are made to move). It is learned, the movement of the trees and stones is not against the intelligence they surely move, and do action but at that time when they receive some Orders which is mandatory to follow.

Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلِدَ مَخْتُونًا
مَسْمُورًا أَيْ مَقْطُوعُ الشَّرَاقِ (ابن عساکر،
ج ۳، ص ۸۰، طبرانی اوسط: ۶۱۳۸، ابونعیم: ۹۲،
زرقانی، ج ۱، ص ۱۲۴، کنز العمال: ۳۵۵۲۷)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was born circumcised and his navel cord was cut.

(*Ibne Asaakir, vol-3, pg.80, Tibraani Ausat: 6148, Abu Nu'aiem, pg.92, Zarqaani, vol-1, pg.124, Kanzul Ummaal: 35527*)

Hazrat Anas (*Allaah be pleased with him*) narrates:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
مِنْ كَرَامَتِي عَلَىٰ رَبِّي إِنِّي وَلِدْتُ
مَخْتُونًا وَلَمْ يَرَىٰ أَحَدٌ سَوَائِي
(ابن عساکر، ج ۳، ص ۸۰، طبرانی: ۶۱۳۸، ابو
نعیم: ۹۱، وزرقانی، ج ۱، ص ۱۲۴، کنز العمال: ۳۱۹۲۳،
سبل الہدی، ج ۱، ص ۳۴۷)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, this is also included in my honour and awards from Almighty Allaah that I was born circumcised and no one has seen my Satr [the private part of the body].

(*Ibne Asaakir, vol-3, pg.412, Tibraani: 6148, Abu Nu'aiem: 91, Zarqaani, vol-5, pg.124, Kanzul Ummaal: 31924, Subulal Huda, vol-1, pg.347*)

Hazrat Ibne Abbaas (*Allaah have mercy on them*) narrates:

مَا احْتَلَمَ نَبِيٌّ قَطُّ وَإِنَّمَا الْإِحْتِلَامُ مِنَ
الشَّيْطَانِ (طبرانی: ۱۱۵۶۳، خصائص کبریٰ،
ج ۱، ص ۷۰، زرقانی، ج ۵، ص ۲۳۹، مدارج
النبوۃ، ج ۱، ص ۲۷، سبل الہدی، ج ۱، ص ۴۶۰)

That no Prophet has ever had *Ihtilaam* [wet dreams] because *Ihtilaam* is due to *Shaietaan* [Satan] and Satan has no effect on the Prophets.

(Tibraani: 11564, Khasaais-e-Kubraa, vol-1, pg.70, Zarqaani: vol-5, pg.249, Subulal Huda, vol-10, pg.460, Madaarijun Nubuwwat, vol-1, pg. 27)

Hazrat Sufwaan Bin Saleem (*Allaah have mercy on him*) narrates:

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, *Jibraa'eel-e-Ameen* [Jibraa'eel the Trustworthy] brought food to me in a bowl I ate from it,

فَأُعْطِيتُ قُوَّةَ أَرْبَعِينَ رَجُلًا مِّنْ أَهْلِ
الْجَنَّةِ فِي الْجَمَاعِ (زرقانی علی الموابہ،
ج ۴، ص ۱۹۵، حارث بن ابی اسامہ، ابن سعد،
ج ۱، ص ۲۸۲، خصائص، ج ۱، ص ۷۰، کنز
العمال: ۳۱۸۹۷، سبل الہدی، ج ۱، ص ۴۵۰،
مدارج النبوۃ، ج ۱، ص ۲۷، ج ۲، ص ۴۸۱)

Hence; I was bestowed the power of forty men of Paradise, in "Physical relations."

(Zarqaani Alal Mawaahib, vol-4, pg.195, Harris Bin Abee Usaamah, Ibne Sa'ad: vol-1, pg.282, Khasaais, vol-1, pg.70, Kanzul Ummaal: 31897, Subulal Huda, vol-10, pg.450, Madaarijun Nubuwwat, vol-1, pg.27, vol-2, pg.481)

Benefit: The power of one man of Paradise is equivalent to the power of a hundred men of the world. Despite being given such powers the control of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was such that even a fraction of his thought was not filled with impurity.

Ummul Mu'mineen Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) narrates that I have never seen the part which needs to be veiled of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and nor did he see my part which needs to be veiled.

(Shifaa Shareef, Madaarijun Nubuwwat, vol-1, pg.27)

Hazrat Alee (Allaah has blessed his face) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had made this will that,

لَا يَغْسِلُهُ أَحَدٌ غَيْرِي فَإِنَّهُ لَا يَرَى أَحَدًا
عَوْرَتِي إِلَّا طُبِسَتْ عَيْنَاهُ (خصائص كبرى)،
ج ٢، ص ٢٤٦، كنز العمال: ١٨٤٨٣، مدارج
النبيوت، ج ١، ص ٢٤٦، سبل الهدى، ج ١٢،
ص ٣٢٢، الشفاء، ج ١، ص ١٥٩، بزار: ٩٢٥،
ابن سعد، ج ٢، ص ٢١٣، البداية والنهاية، ج ٥،
ص (٢٨٢)

No one else except you may bathe him; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, that whoever will see my place which is to be veiled he will become blind.

(Khasaa-is-e-Kubraa, vol-1, pg.276, Kanzul Ummaal: 18784, Ash-Shifaa, vol-1, pg.159, Ibne Sa'ad, vol-2, pg.214, Madaarijun Nubuwwat, vol-1, pg. 27, Al Bidaayah, vol-5, pg.282, Subulal Huda, vol-12, pg.322)

Benefits

- 1) The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) while being the owner and authority of the whole universe, chose hunger and starvation. This was by choice it was not helplessness. Otherwise the keys of the treasures of the earth and the skies, and all the blessings of Allaah and all the bounties of the world were in the hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).
- 2) The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not in need of apparent food and drink, like us. The eating and drinking of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was just for the teaching of the Ummah.
- 3) The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not like us. Rather the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was without any comparison.
- 4) The Holy Prophet's (Sallal Laahu 'Alaiehi Wa Sallam) urine, excretion, sacred blood and other sacred eliminations were clean and purified and to call them dirty or filth etc., is severe disrespect.
- 5) The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was born circumcised and his navel cord was cut. He never had wet dreams.

Sacred Knees and the Blessed Feet

(Zaanu'ay Muqaddas Aur Paa'e Mubaarak)

زانوئے مقدس اور پائے مبارک

انبیاء تہ کریں زانو ان کے حضور
زانوؤں کی وجاہت پہ لاکھوں سلام

**Añmbiyaa Taih Karayñ Zaanu Unn Kay Huzoor
Zaanu'oñ Kee Wajaahat Peh Laakhoñ Salaam**

All the Prophets would sit respectfully on their knees before Him
Countless salutations be on the prestige of His knees

ساق اصل قدم شاخ نخل کرم
شمع راہ اصابت پہ لاکھوں سلام

**Saaq-e-Asl-e-Qadam Shaakh-e-Nakhl e Karam*
Sham'e Raah-e-Isaabat Peh Laakhoñ Salaam**

The leg with the foot at its root, the benevolent palm tree branch
Millions of salutations be on these shining lights [lamps] of the
right path

کھائی قرآن نے خاک گزر کی قسم
اس کف پا کی حرمت پہ لاکھوں سلام

**Khaa'ee Qur'aan Nay Khaak-e-Guzar Kee Qasam
Uss Kaf-e-Paa Kee Hurmat Peh Laakhoñ Salaam**

(A'laa Hazrat)

The Holy Qur'aan took pledge of the dust (of Makkah)
of His walkway
Millions of salaams be on the honour of that sanctified sole
of the foot

* Meaning, such are the blessed calves of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that they are like the two branches of the benevolent tree of bountifulness and beneficiation. In the leadership of which the wayfarers are getting the guidance to travel to the ultimate Divine destination. T/N

Huzoor Sarwar-e-Aalam [The Most respected Chief of the Universe] the Beloved Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) sacred knees, both blessed shanks, both sacred feet were soft and fleshy, and were so beautiful that any human did not have any like them. When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) walked, he would pick his sacred feet with such power, dignity and humility like it is the rule of the courageous and brave people.

Hazrat Jaabir Bin Sumraa (*Allaah be pleased with him*) narrates:

كَانَ فِي سَاقَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُمُوشَةٌ (ترمذی: ۳۶۱۵، مشکوٰۃ: ۵۷۹۶)

That the shins of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were graceful and gentle.
(*Tirmizee:3645, Mishkaat Shareef:5796*)

Hazrat Anas (*Allaah be pleased with him*) narrates:

وَكَمْ يَرِ مُقَدَّمًا رُكْبَتَيْهِ بَيْنَ يَدَيَّ جَلِيسٍ لَهُ (ترمذی: ۲۴۹۰، مشکوٰۃ: ۵۸۲۳)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was never seen like this that he would keep his feet in front of the people or would spread them towards the people.
(*Tirmizee:2490, Mishkaat Shareef:5824*)

Hazrat Abdul Laah Bin Buraiedah (*Allaah be pleased with him*) narrates:

كَانَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ الْبَشَرِ قَدَمًا (ابن سعد، ج ۱، ص ۳۲۲، زرقانی علی المواہب، ج ۴، ص ۱۹۸، سبل الہدی، ج ۹، ص ۷۹)

That the sacred feet of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) were more beautiful than everyone.
(*Ibne Sa'ad: vol-1, pg.322, Zarqaani Alal Mawaahib, vol-4, pg.198, Subulal Huda, vol-9, pg.79*)

Hazrat Abu Huraierah (*Allaah be pleased with him*) says:

مَا رَأَيْتُ أَحَدًا أَسْرَعَ فِي مَشْيِهِ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَأَنَّمَا الْأَرْضُ تُطَوَّى لَهُ أَتَا لَنُجْهِدُ أَنْفُسَنَا

That I have not seen anyone walking faster than the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), (when he would walk it would seem like this) that as if the earth is being folded

وَأَنَّهُ لَعَلَّيْهِ مُكْتَرِبٌ (ترمذى: ٣٦٣٨، شَيْكَل
ترمذى: ١١٦، مَشْكُوتَةٌ شَرِيف: ٥٤٩٥)

for him. We would run with him and would struggle in walking faster and he would walk casually with ease but still he would be ahead of all of us.

(Tirmizee:3648, Shumaail-e-Tirmizee: 116, Mishkaat Shareef:5795)

When the blessed feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would come on the stones then those stones would become soft under his feet.

Hazrat Abu Huraierah and Hazrat Abu Umaamah (Allaah be pleased with them) says:

أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا مَشَى
عَلَى الصَّخْرِ غَاصَتْ قَدَمَاؤُهُ فِيهِ (بَيْهَقِي،
ج ١، ص ٢٥٢، ابن عساكر، زرقاني، ج ٢، ص
١٩٤، مدارج النبوت، ج ١، ص ١٩٥، سبل الهدى،
ج ٢، ص ٤٩، مواهب لدني، ج ٢، ص ٣٣٨)

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would walk on the stones the prints of his sacred feet would be placed on them. (Meaning they would become soft under his feet).

(Baiehaqee, vol-1, pg.252, Ibne Asaakir, vol-3, pg.259, Zarqaani, vol-4, pg. 197, Madaarijun Nubuwwat, vol-1, pg. 195, Subulal Huda, vol-2, pg.79, Al Mawaahib-ul Ladunniyah vol-2, pg.348)

Hazrat Allaamah Shahaab-ud Deen Khiafaajee Misri (Allaah have mercy on him) says:

أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَعْضِ
الْأَحْيَانِ إِذَا مَشَى غَاصَ قَدَمُهُ فِي
الْحِجَارَةِ بِحَيْثُ بَقِيَ ذَلِكَ إِلَى الْآنِ
وَأَرْتَسَمَ فِيهَا مِثَالُهُ بِعَيْنِهِ وَالنَّاسُ
تَتَبَرَّكُ بِهِ وَتَزُرُّوهُ وَتَعْظُمُهُ كَمَا فِي
الْقُدْسِ وَنَقَلَ مِنْهُ فِي مَضَرِّ أَمَاكِينِ
مُتَعَدِّدَةً حَتَّى قِيلَ إِنَّ السُّلْطَانَ

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would ever walk bare footed on stones, the stones would become soft under his sacred feet, and on them as it is [exact] footprints would be placed. Therefore; these stones were preserved as relics which are still present. They are found in several places in Baietul Maqdis [Jerusalem] and Egypt and the people go to see them and honour

قَاتِبِيَّائِ اشْتَرَاهُ بَعِشْرَيْنَ أَلْفَ دِينَارًا
وَأَوْطَى بِجَحْلِهِ عِنْدَ قَبْرِى هُوَ مَوْجُودٌ إِلَى
الْآنِ (نسيم الرياض، ج ٢، ص ٢٣، حجة الله على
العالمين، ص ٣٢٥، السير النبوية ريزيني دحلان،
الفوز والنجاه التيجاني)

them. To such an extent, that Sultaan Qaatibyaanee bought one stone for twenty thousand [20000] Dinars. And had willed that it should be placed near his grave hence; it is still present there.

(Naseem ur Riyaaz, vol-4, pg.63, Hujjatul Laahi Alal Aalameen, pg.325, As-Seeratun Nabaviyyah of Zainee Dahlaan Al-Fauza, Wan-Najaah of Teejaani)

The stones becoming softer under the feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and having footprints placed on them is a reality. But some people of today also deny this reality even though its evidence is present in the Holy Qur'aan.

Almighty Allaah says:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
بَبَكَّةَ مُبَرَّكًَا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾
فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ
(آل عمران)

Indeed the first House (of worship) established for mankind was at Makkah full of blessings and guidance for all the worlds. (96) Therein are clear signs (of Allaah) the place where Ibraaheem stood... (97)

(Holy Qur'aan, chapter Aal-e-Imraan, verses 96-97)

Imaam Raazi (Allaah be mercy on him) says:

الْفَضِيلَةُ الثَّانِيَةُ لِهَذَا الْبَيْتِ مَقَامُ
إِبْرَاهِيمَ وَهُوَ الْحَجَرُ الَّذِي وُضِعَ إِبْرَاهِيمُ
قَدَمَهُ عَلَيْهِ فَجَعَلَ اللَّهُ مَا تَحْتَ قَدَمِ
إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مِنْ ذَلِكَ
الْحَجَرِ دُونَ سَائِرِ أَجْزَائِهِ كَالطِّينِ حَتَّى
غَاصَ فِيهِ قَدَمُ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ وَهَذَا مِمَّا لَا يَقْدَرُ عَلَيْهِ إِلَّا

That one of the excellence's of the Holy Ka'bah is Mukaam-e-Ibraaheem [The standing place of Ibraaheem]. And this is that stone on which Hazrat Ibraaheem (Salutations on him) kept his sacred feet. So, whichever part came under his feet it became soft like wet mud. Until the sacred feet of Hazrat Ibraaheem (Salutations on him) were sunken in it. And this is a special Divine Power

اللَّهُ تَعَالَى وَلَا يُظْهِرُهُ إِلَّا عَلَى الْإِنْبِيَاءِ ثُمَّ
 لَبَّاهُ رَفَعَ إِبْرَاهِيمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
 قَدَمَهُ عَنْهُ خَلَقَ فِيهِ الصَّلَابَةَ الْحَجَرِيَّةَ
 مَرَّةً أُخْرَى ثُمَّ إِنَّهُ تَعَالَى أَبْقَى ذَلِكَ
 الْحَجَرَ عَلَى سَبِيلِ الْإِسْتِزَارِ وَالذِّوَامِ
 فَهَذِهِ أَنْوَاعٌ مِّنَ الْآيَاتِ الْعَجِيبَةِ
 وَالْمُعْجَزَاتِ الْبَاهِرَةِ أَظْهَرَهَا اللَّهُ تَعَالَى
 فِي ذَلِكَ الْحَجَرِ (تفسير كبير، ج ۳، ص ۸)

and miracle of the Prophet. Then when Hazrat Ibraaheem (*Salutations on him*) picked his feet. Almighty Allaah again made this piece strong like stone so that footprint stayed preserved. Then Almighty Allaah let it remain forever. Hence; these are different, kinds of strange and unique miracles which Almighty Allaah has made evident in this stone.

(Tafseer-e-Kabeer, vol-3, pg.8)

Hazrat Abdul Laah Bin Abbaas (*Allaah be pleased with them*) explains in explanation to this sacred verse:

أَشْرَقَ قَدَمَيْهِ فِي الْقَامِ آيَةً بَيِّنَةً
 (تفسير ابن جرير، ابن أبي حاتم، ابن المنذر،
 ثعلبي، ج ۳، ص ۱۵۰، بغوي، ج ۱، ص ۴۲،
 ابن كثير، ج ۲، ص ۶۸، أخبار مكة، ج ۲، ص ۲۹،
 ج ۱، ص ۴۵۰)

The imprinting of the both sacred feet of Ibraaheem (*Salutations on him*) on this stone is a clear evidence. (Which Allaah has stated as clear evidences)

(Tafseer Ibne Jareer, Ibne Abee Haatim, Ibnul Munzir, vol-2, pg.29, Sa'labi, vol-3, pg.150, Al Baghvi, vol-1, pg.472, Ibne Kaseer, vol-2, pg.68, Akhbaar-e-Makkah vol-2, pg.29, vol-1, pg.450)

And that stone is still present in Makkah Mu'azammah at the Mukaam-e-Ibraaheem (*Salutations on him*). Thus; it is proven that the stones becoming softer after coming under the sacred feet of the respected Prophets (*Salutations on them*) is a reality and its denial is ignorance and deviation.

Hazrat Amar Bin Shu'aieb (*Allaah be pleased with him*) says that once Huzoor Saiyyid-e-Aa'lam [The Grand Chief of the worlds] (*Sallal Laahu 'Alaiehi Wa Sallam*) was at Zilmajaaz [a place] along with his uncle Abu Taalib. This place is three miles from Arfah and here every year a market is set up. Hazrat Abu Taalib felt thirsty so,

قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَطَشْتُ وَلَيْسَ عِنْدِي مَاءٌ فَنَزَلَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَضَرَبَ بِقَدَمِهِ
الْأَرْضَ فَخَرَجَ الْمَاءُ فَقَالَ اشْرَبْ

(ابن سعد، ج ١، ص ١٢١، ابن عساکر: ٨٦١٣،
شفاء شریف، ج ١، ص ٥٦٠، زرقاتی، ج ٥، ص
١٤٠، اصابع: ١٠١٤٥، سبل الہدی، ج ٢،
ص ١٣٤، ج ٩، ص ٣٦٣، مدارج النبوة، ج ١،
ص ١٨٥، مواہب لدنیہ، ج ٢، ص ٢٨٩)

he said to the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) O nephew, I am thirsty, I do not have water. After hearing this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) descended from his ride and hit his sacred feet on the ground so the water started coming out of the ground. He said, O uncle drink water.

(Ibne Sa'ad, vol-1, pg.121, Ibne Asaakir: 8613, Shifaa Shareef, vol-1, pg.560, Zarqaani, vol-5, pg.170, Al Isaabah: 10175, Subulal Huda, vol-2, pg.137, vol-9, pg.463, Madaarijun Nubuwwat, vol-1, pg.185, Mawaahib ul Ladunniyah, vol-2, pg.289)

This was the effect of the sacred feet that the earth understood the order [sign] of the sacred feet and poured the spring of water.

Hazrat Abu Taalib says, I drank it to my fill. When I finished drinking, then on that place he kept his sacred feet (from where the water was coming) and pressed it hence; the water stopped. (Ibne Sa'ad, vol-1, pg.121, Ibne Asaakir, vol-66, pg.308, Khateeb:1724, Hujjatul Laahi Aalameen pg.198)

The sacred feet of Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are those feet that once he along with Hazrat Abu Bakr, Hazrat Umar and Hazrat Usmaan (Allaah be pleased with them) was standing on the Uhud Mountain that mountain started shivering.

فَضْرَبَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِرِجْلِهِ فَقَالَ اثْبُتْ أُحُدُ فَإِنَّمَا عَلَيْكَ
نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ

(بخاری شریف: ٣٦٤٥)

Therefore; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) hit it with his feet and said Uhud remain steady, on you there is a Nabee [Prophet], a Siddique [truthful] and two Shaheed [martyrs].

(Bukhaari Shareef:3675)

ایک ٹھوکر میں احد کا زلزلہ جاتا رہا رکھتی ہیں کتنا وقار اللہ اکبر ایڑیاں

**Aek Thhokar Mayñ Uhud Kaa Zalzalah Jaataa Rahaa
Rakhtee Hayñ Kitnaa Waqaar Allaahu Akbar Aeriyaan**

(A'laa Hazrat)

With one strike of the heel the trembling of Uhud kept dispelling
Allaah o Akbar how much honour is held, in the heels [of the
Beloved Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam]

This is the same Uhud Mountain about which, the Holy Prophet
(Sallal Laahu 'Alaiehi Wa Sallam) said,

هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

(بخاری شریف: ۴۰۸۳)

This Mountain has love for me and I
do have love for it.

(Bukhaari Shareef:4083)

Hazrat Usmaan Bin Affaan (*Allaah be pleased with him*) narrates, that once the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was present on the Mountain of Subaier along with Hazrat Abu Bakr and Hazrat Umar (*Allaah be pleased with them*) I was also present. It started trembling, so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stroke it with his sacred feet, and said, stay still! Therefore; it stopped.

(Nasaaee:6402, Abu Daawood, Tirmizee Shareef:3703)

And these are those sacred feet that on which ever animal they would come, if it was lazy and weak, thus; it would become fast, active and alert.

Hazrat Abu Huraierah (*Allaah be pleased with him*) narrates, that once a person came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and pleaded, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam], my this camel [female] is very lazy and very slow.

فَضَرَبَهَا بِرِجْلِهِ قَالَ أَبُو هُرَيْرَةَ وَالَّذِي
نَفْسِي بِيَدِهِ لَقَدْ رَأَيْتُهَا تَسْبِقُ الْفَاعِدَ

So the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stroked it with his sacred feet. Hazrat Abu Huraierah

(يَبْتَغِي، ج ٦، ص ١٥٣، سبل الهدى، ج ٩، ص ١٥٥، البدايه والنهائيه، ج ٦، ص ١٨٢)

says, that Pledge in the name of Allaah, in whose Divine custody is my life, after that she became so fast that she would not let anyone go ahead of her.

(Baiehaqee vol-6, pg.154, Subulal Huda, vol-9, pg. 515, Al Bidaayah, vol-6, pg.182)

Hazrat Anas (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) rode on the horse of Hazrat Abu Talhaa which was very slow and also very week.

فَكَانَ بَعْدُ ذَلِكَ لَا يُجَارَى

(بخارى: ٢٨٦٤، مسلم: ٦٠٠٤، شفاء شريف، ج ١، ص ٢١٨، خصائص كبرى، ج ٢، ص ٦٣، مشکوٰۃ، ج ٥، ص ٥٣٦)

Thus; after that it became so fast that no one could walk with it.

(Bukhaari Shareef:2867, Muslim:6007, Shifaa Shareef, vol-1, pg.218, Khasaa-is-e Kubraa, vol-2, pg.64, Mishkaat pg.536)

Hazrat Jaabir (Allaah be pleased with him) narrates:

That I was with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) during the holy-war of Zaatir Riqaa. My camel was weak. He became tired and sat down. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came and said, what is your condition? I replied, that my camel is tired due to which I was left behind. After hearing this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came off his ride, and gave it a kick with his feet.

فَنَشِطَ حَتَّى كَانَ مَا يَنْدِكُ زَمَامَهُ

(شفاء شريف، ج ١، ص ٦٣٦، سيرت النبويه، ابن هشام، ج ٢، ص ٢٠٦)

Hence; it became so active [lively] that Jaabir could not hold its reins.

(Shifaa Shareef, vol-1, pg.636, Seeratun Nabaviyyah Ibne Hishaam, vol-2, pg.206)

This was the effect of the strike of feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) that he made such lifeless and slow walking animals lively, active and alert. Normally, every animal becomes somehow faster on being hit and by giving pain but only until the time that pain stays in it, which connection is only with the body. But this action of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)

was not only limited to its body, rather it also affected its nature and temperament.

Hazrat Abdul Laah Bin Abee Talhaa (*Allaah be pleased with him*) narrates that Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*);

رَكِبَ حِمَارًا قَطُوفًا لِسَعْدِ بْنِ عُبَادَةَ
فَرَدَّهَا هَبْلًا جَالًا يُسَايِرُ
(شفاء شریف، ج ۱، ص ۲۱۸، خصائص کبریٰ،
ج ۲، ص ۶۴، سبل الہدیٰ، ج ۹، ص ۵۲۳)

Rode on a very slow speed donkey of Hazrat Sa'ad Bin Ubaadah. When he returned it back, it became so active that no other donkey could walk with it.

(Shifaa Shareef: vol-1, pg. 218, Khasaais-e-Kubraa, vol-2, pg. 64, Subulal Hudaa, vol-9, pg.524)

There are many Ahaadees on this topic.

Hazrat Allaamah Dameeri (*Allaah have mercy on him*) says, that the animals on which the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) rode. During the time, he was riding, they never did urine etc., and neither did they become sick. (*Manzoomah Fil Fiqh*)

Imaam Ibne Sab'a (*Allaah be pleased with him*) says, that this is amidst his qualities.

أَنَّ كُلَّ دَابَّةٍ رَكَبَهَا بَقِيَتْ عَلَى الْقَدْرِ
الَّذِي عَلَيْهِ وَلَمْ تَهْرُمْ بِرُكْبَتِهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ
(خصائص کبریٰ، ج ۲، ص ۶۴)

That all those animals on which the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) rode, due to the blessings of his riding they always remained energetic and healthy and they never became weak and sick.

(Khasaais-e-Kubraa: vol-2, pg.64)

مجھ کو بھی پائے مال کر عمر تیری دراز ہو مست خرام ناز ادھر مشق خرام ناز ہو

Mujh Ko Bhee Paa'e Maal Kar Umr Tayree Daraaz Ho
Mast-e-Khiraam-e-Naaz Idhar Mashq-e-Khiraam-e-Naaz Ho

May your life be long, also give me the riches of your feet
O walker of captivating graceful walk, also try walking towards me

Hazrat Ibne Abbaas (*Allaah be pleased with them*) narrates:

اِسْتَكَى عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اَللّٰهُمَّ اَشْفِهِ اَوْ
عَافِهِ ثُمَّ فَرَبَهُ بِرِجْلِهِ فَمَا اِسْتَكَى ذَلِكِ
الْوَجَعَ بَعْدُ

(تہذیب، ج ۶، ص ۱۷۹، وشفاء شریف، ج ۱،
ص ۶۲۲، ابونعیم، دلائل النبوة: ۳۷۴)

That once, *Shayr-e-Khudaa* [The Lion of Allaah] Hazrat Aleo Murtazaa got sick. Therefore; the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) by saying like this O Allaah, give him health and cure, tapped his blessed feet on to him [Hazrat Aleo Allaah has blessed his face]. So, he immediately became well and after that never became sick.

(*Baiehaqee*, vol-6, pg.179, *Shifaa Shareef*, vol-1, pg.622 *Abu Nu'aiem*, *Dalaa'ilun Nubuwwat*: 374)

The effect of the tap was such that immediately the sickness chased away and he never became ill after it. This was the effects of those sacred feet.

Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) narrates:

اَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ
هَذِهِ الْآيَةَ عَلَى الْمِنْبَرِ وَمَا قَدَرُوا اللَّهَ
حَقَّ قَدْرِهِ حَتَّى بَدَعَ عَمَائِشُهُمْ كُنُونُ فَقَالَ
الْمِنْبَرُ هَكَذَا فَجَاءَ وَذَهَبَ ثَلَاثَ مَرَّاتٍ

(بزار: ۵۳۹۸، ابن عدی، ج ۵، ص ۵۵۱،
حاکم، خصائص کبریٰ، ج ۲، ص ۷۷، سبل
الہدی، ج ۹، ص ۵۰۸)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) graced the pulpit and read this verse,

وما قدروا الله حق قدره حتى بدع عمايشهم كون
[And they do not honour Allaah as is due to Him.....] (*Holy Qur'aan*, chapter Az Zumar, verse.67) until when he reached, Then a voice came from the pulpit, 'It is like this'. Meaning, this is correct and thrice it moved forward and backward. As if, it could not bear the Majestic Grandeur and kept trembling.

(*Bazaar*:5398, *Ibne Aadee*, vol-5, pg. 551, *Haakim*, *Khasaais-e-Kubraa*, vol-2, pg.77, *Subulal Huda*, vol-9, pg.508)

ان کی باتوں کی لذت پہ لاکھوں درود ان کے خطبے کی ہیبت پہ لاکھوں سلام

Unn Kee Baatoñ Kee Lazzat Peh Laakhoñ Durood
Unn Kay Khutbay Kee Haiebat Peh Laakhoñ Salaam

Countless blessings on the tastefulness of His talks
 Millions of salutations be on the Majesty of His sermons

The blessed feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) are those sacred feet which went above Arsh [The Throne of Allaah] on the Eve of Mi'raaj.

زہے عزت و اعتمائے محمد (صلی اللہ علیہ وسلم) کہ ہے عرش حق زیر پائے محمد (صلی اللہ علیہ وسلم)

Zahay Izzat o Aitilaa'e Muhammad

(Sallal Laahu 'Alaiehi Wa Sallam)

Keh Hai Arsh e Haqq Zayr-e-Paa'e Muhammad

(Sallal Laahu 'Alaiehi Wa Sallam)

What excellence is, of the honour and exaltation of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)
 Even the Divine Throne of Haqq is under the blessed feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)

Due to the blessings of these sacred feet Makkah Mu'azzamah and Madinah Munawwarah received much higher honour. These are the same auspicious blessed feet which the sacred Companions (Allaah be pleased with them) would kiss.

Hazrat Ziraa (Allaah be pleased with him) says that, we came in the form of an envoy to Madinah Munawwarah.

فَتَقَبَّلُ يَدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ وَرَجَلَهُ (مشکوٰۃ شریف: ۴۶۸۸،

سبل الہدی، ج ۶، ص ۳۶۷)

Then, we kissed the hands and the feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Mishkaat Shareef: 4688, Subulal Huda, vol-6, pg.367)

Hazrat Waaze Bin Aamir (Allaah be pleased with him) says:

فَأَخَذْنَا بِيَدَيْهِ وَرَجَلَيْهِ نُقْبِلُهَا
(بخاري في الادب المفرد: ٩٤٥، سبل الهدى،
ج ٤، ص ١٥١)

That we came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) so, we kissed the hands and feet of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Bukhaari in Adabul Mufrad: 975, Subulal Huda, vol-7, pg.151)

Hazrat Buraiedah (Allaah be pleased with him) narrates:

سَأَلَ أَعْرَابِيٌّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيْةً فَقَالَ لَهُ قُلْ لِيَتْلِكَ الشَّجَرَةَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوكَ قَالَ فَمَاتِ الشَّجَرَةُ عَنْ يَمِينِهَا وَشِمَالِهَا وَبَيْنَ يَدَيْهَا وَخَلْفَهَا فَتَقَطَّعَتْ عُرْوَتُهَا ثُمَّ جَاءَتْ تَخْدُ الْأَرْضَ تَجْرُ عُرْوَتُهَا مُغْبِرَةً حَتَّى وَقَعَتْ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ قَالَ الْأَعْرَابِيُّ مَرْهَا فَلَتَزَجِرْ إِلَى مَنْبَتِهَا فَرَجَعَتْ فَذَلَّتْ عُرْوَتُهَا فَاسْتَوَتْ فَقَالَ الْأَعْرَابِيُّ إِنِّي أَتَدْنِي أَسْجُدُ لَكَ قَالَ نَوِ أَمَرْتُ أَحَدًا أَنْ يُسْجُدَ لِأَحَدٍ لِأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا قَالَ فَأَذِنَ لِي أَنْ أَقْبَلَ بِكَ يَدَيْكَ وَرِجْلَيْكَ فَأَذِنَ لَكَ

A Bedouin [villager/Aaraabi] demanded a miracle from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said to the Bedouin, tell that tree, the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) is calling you. When he said this, that tree bowed on to its right and left, forward and behind so its roots got broken. Then that tree by digging the ground, pulling its roots and flying sand in the air came and stood in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and said, As Salaam o Alaieka Yaa Rasoolal Laah! [Salutations on you O' Prophet of Allaah]. The Bedouin said, you give it the order to go back to its own place. On the order of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it returned and stood back straight on to its roots. The Bedouin said, give me

(شفاء شريف، ج ١، ص ٥٤٣، دلائل النبوة ابو
نعيم: ٢٩١)

permission to prostrate to You. He [Prophet Sallal Laahu 'Alaiehi Wa Sallam] said, if I would have given permission to anyone to prostrate someone then I would have ordered the woman to prostrate to her husband. The Bedouin said, then *Huzoor* [My Majesty] give me permission to kiss only your hands and feet. Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) gave him the permission.

(*Shifaa Shareef*, vol-1, pg.574, *Dalaa'ilun Nubuwwat* Abu Nu'aiem: 291)

جَاءَتْ لِدَعْوَتِهِ الْأَشْجَارُ سَاجِدَةً تَسْجُدُ إِلَيْهِ عَلَى سَاقٍ بِلَا قَدَمٍ

(*Qaseedah Burdah Shareef*)

The trees would come on the calling of the Holy Prophet

(Sallal Laahu 'Alaiehi Wa Sallam) while prostrating

They would come towards the Holy Prophet

(Sallal Laahu 'Alaiehi Wa Sallam) without the feet on their shins

Hazrat Suhaieb (*Allaah be pleased with him*) narrates:

رَأَيْتُ عَلِيًّا يَقْبِلُ يَدَ الْعَبَّاسِ وَرِجْلَيْهِ
(بخاری فی الادب المفرد: ٩٤٦)

I saw Hazrat Alee, he kissed the hands and feet of Hazrat Abbaas.

(*Bukhaari in Adabul Mufrad*:976)

Hazrat Ibne Jud'aan (*Allaah be pleased with him*) says that Hazrat Saabit said to Hazrat Anas:

أَمَسَسْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِيَدِكَ قَالَ نَعَمْ فَقَبَّلَهَا
(بخاری فی الادب: ٩٤٣)

Did you shake your hands with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)? He said yes. So, he kissed his hand.

(*Bukhaari in Adabul Mufrad*:974)

Hence; it is proven that for the sake of respect and love, to kiss the hands and feet of the religious spiritual personalities is allowed rather it is *Masnoon* [Sunnah].

Some people call the kissing of the hands and the feet of *Buzurgaan-e-Deen* [The religious and spiritual personalities] as *Shirk* [infidelity] and idolizing [worshipping] etc. They should ponder on the above quoted authentic narrations with cool heartedness. If kissing hands or kissing feet was *shirk* or worshipping etc., then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would have certainly never allowed it. Neither the respectable Companions would have ever done it. It is learned that kissing hands and kissing feet is respect, it is not worshipping and idolizing. If we call this worship, then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would be accused of *Ma'aazal Laah* [I seek Allaah's protection] giving the permission of worshipping *Ghaierul Laah* [Someone other than Allaah] and the respected Companions for worshipping someone other than Allaah. Even though the religion that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had brought from Almighty Allaah, the basic teaching of this religion is this, *Laa Ilaaha Illal Laahu*, that Beside Allaah there is no one Worthy of Worship. It is proven that kissing the hands and feet is certainly not at all worshipping. Rather it is respect which is absolutely allowed. Worshipping is only done when we by accepting someone as *Ilaah/Ma'bood* [Worthy of Worship], with the Attributes of Being Worthy of Worship, with the intention of worshipping fulfil its etiquettes. And no Muslim accepts anyone else besides Allaah, Worthy of Worship or the Creator. Rather with a pure heart says, *Laa Ilaaha Illal Laahu*, [There is no one Worthy of Worship beside Allaah]. Then how can the allegation of doing and making others do the worshipping of someone other than Allaah be correct for him?

Moreover, the kissing of hands and feet is not possible without bending down. Thus; it is learnt, only bowing down, *shirk* is one thing, it is not even impermissible. There is no doubt in this that prostrating and bowing down as in *Rukuu* in front of anyone other than Allaah with the intention of respect is also *Haraam*

[not permissible] and prohibited. But bowing down for kissing feet is not *Haraam* and is not prohibited because the intention is not of prostration and *Rukuu*.

And these are those sacred feet of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which would have swelling due to standing for the whole night in worshipping.

Hazrat Mugheerah (*Allaah be pleased with him*) says:

صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حَتَّى اتَّفَخَتْ قَدَمَاهُ قَقِيلَ لَهُ
أَتَسْكَفُ هَذَا وَقَدْ غَفَرَ اللَّهُ لَكَ مَا
تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ أَفَلَا
أَكُونُ عَبْدًا شَكُورًا (ترمذی: ۴۱۲)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would perform Salaah [*Namaaz*] until his sacred feet would become swollen. He was inquired, why do you bear this pain and hardship? When due to you, Almighty Allaah has forgiven the wrongdoings of the earlier and the later ones. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) replied, should I not be a thankful bondsman [worshipper]?

(*Tirmizee:412*)

ماند شب با چشم او محروم نوم تابہ تخت خسروی خوابید قوم

**Maand Shab Haa Chashm-e-Uoo Mahroom-e-Naum
Taa batakht-e-Khusrawi Khaawaabeed Qaum**

His eyes have spent how many nights in awakening
Then only the *Ummah* [followers] were destined peaceful sleep on
the royal bed

Benefits

- 1) The sacred feet of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are very beautiful, full of beneficence, blessed, remover of diseases and weaknesses.
- 2) The stones would become soft under the sacred feet of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and this was his miracle.
- 3) The place or the stone on which the sacred feet of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would come, it is worth respecting, a true Muslim respects it and gains benefit and blessing.
- 4) If the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) wanted, one strike of his blessed feet would make the springs flow.
- 5) In respect kissing the hands and feet of religious and spiritual personalities is permissible and lawful rather is *Sunnah*.

Sacred Stature

(Qadd Mubaarak)

قد مبارک

قد بے سایہ کے سایہ مرحمت
ظل ممدود رافت پہ لاکھوں سلام

**Qad-e-Bay Saayah Kay Saayah-e-Marhamat
Zille Mamdood-e-Raa'fat Peh Laakhoñ Salaam**

The shadow of graciousness of the stature without a shadow
Countless salutations on the elongated [everlasting] shadow of
kindheartedness

طائران قدس جس کی ہیں قمریاں
اس سہی سر و قامت پہ لاکھوں سلام

**Taaïraan-e-Quduś Jis Kee Hayñ Qumriyaañ
Uss Sahee Sarv Qaamat Peh Laakhoñ Salaam**

For the Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam) the holy
birds [Angels] sing praising songs [Salaat o Salaam] like ringdoves
Millions of salutations be on that graceful upright stature

جس کے آگے سر سرواں خم رہیں
اس سر تاج رفعت پہ لاکھوں سلام

**Jis Kay Aagay Sar-e-Sarwaraañ Kham Rahayñ
Uss Sar-e-Taaj-e-Raf'at Peh Laakhoñ Salaam**

(A'laa Hazrat)

Before whom the heads of majestic kings remain bend
Millions of salutations on that head which has the crown of exaltation

Sarwar-e-Aalam [The Chief of the World] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was neither very tall and nor short but was medium height inclined towards tallness. But when he would be in front of the people, then he would be the most high and extremely honourable. In reality, this was his miracle, when he would be alone, he would be of medium height inclined towards tall height. When he would walk or would sit along others then he would seem most high. So, that like inward, there would not be anyone higher or taller in apparent appearance also than him.

Hazrat Baraa (*Allaah be pleased with him*) says:

مَا رَأَيْتُ مِنْ ذِي لَبَّةٍ فِي حُلَّةٍ حَمْرَاءَ
أَحْسَنَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَهُ شَعْرٌ يَمُرُّ بِمَنْكَبَيْهِ بُعْدًا
مَا بَيْنَ الْمَنْكَبَيْنِ لَمْ يَكُنْ بِالْقَصِيرِ وَلَا
بِالطَّوِيلِ (ترمذی: ۱۷۲۴، مشکوٰۃ: ۵۷۸۳)

I have not seen anyone with long hair in a reddish *Hullah* [long dress] more beautiful than the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). His hair would reach until near the sacred shoulders, his sacred chest was broad, neither was he short in height and nor tall.

(Tirmizee:#1724, Mishkaat Shareef: 5783)

Whenever Hazrat Alee Murtazaa (*Allaah has blessed his face*) would describe the qualities of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) he would say:

لَمْ يَكُنْ بِالطَّوِيلِ الْمُسَّطِ وَلَا بِالْقَصِيرِ
الْمُتَرَدِّدِ وَكَانَ رُبْعَةً مِنَ الْقَوْمِ وَلَمْ يَكُنْ
بِالْجَعْدِ الْقَطِطِ وَلَا بِالسَّطِطِ كَانَ جَعْدًا
رَّجَلًا وَلَمْ يَكُنْ بِالْمُسْتَهَمِّ وَلَا بِالْمُكَلَّمِ وَ
كَانَ فِي الْوَجْهِ تَدْوِيرٌ أَيْضٌ مُشْرَبٌ
أَذْعَمُ الْعَيْنَيْنِ أَهْدَبُ الْأَشْفَارِ جَلِيلُ
الْمَشَاشِ وَالْكَتَدِ أَجْرَدُ دُؤْمُ مَسْرَبَةٍ شَتْنُ

Neither was the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) tall in height and nor short in height rather was medium height. His hair was neither very curly and nor completely straight, they were slightly wavy. His face with roundness was neither thin nor fat, and the colour was not absolutely white, rather there was redness in this whiteness. His eyes were black and his eyelashes were

الْكُفَّيْنِ وَالنَّدَمَيْنِ إِذَا مَشَى يَتَقَدَّمُ
كَأَنَّمَا يَنْشَى فِي صَيْبٍ وَإِذَا التَفَتَ التَّفَتَ
مَعَايِينَ كَتِفَيْهِ خَاتَمُ السُّبُوءَةِ وَهُوَ خَاتَمُ
النَّبِيِّينَ أَجُودُ النَّاسِ صَدْرًا وَأَصْدَقُ
النَّاسِ لَهْجَةً وَأَلْيَنُهُمْ عَرِيكَةً وَأَكْرَمُهُمْ
عَشِيرَةً مَنْ رَأَاهُ بِدَيْهَةٍ هَابَةٍ وَمَنْ
خَالَطَهُ مَعْرِفَةً أَحَبَّهُ يَقُولُ نَاعَتُهُ لَمْ
أَرَقَبْلَهُ وَلَا بَعْدَهُ مِثْلُهُ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ (نصائص كبرى، ج ١، ص ٤٢، ترمذی:
٣٦٣٨، مشکوٰۃ: ٥٤٩١، سبل الہدی والرشاد،
ج ٩، ص ٣٨٢، ابن عساکر، ج ٣، ص ٢٦٢)

long. The joints of his body parts were powerful and shoulders were strong. There was no hair on his body. There was only a line of hair from the navel to the chest. As if, it is a branch. Hands and feet were strong and powerful and fleshy. When he would walk, then he would walk with power and dignity as if, he is walking on a sloped ground towards declivity [means having perfect control on his body]. When he would look here and there, he would pay attention with the whole body. There was the Seal of the Prophethood in between both the shoulders and he is *Khaatamun Nabiyyeen* [The Final and Last Prophet]. He was very generous and big-hearted amidst the people. He was most truthful in speech amid others. He was the most soft in nature, most respectful in dignity and nobility. Whoever, would see him spontaneously, amazement would encircle him. Whoever would speak to him or would have warm attachment, love would develop in his heart. Hence; his praiser and admirer would say, that no one was seen like him, before him, (by anyone) and nor like him afterwards. Blessings and Salutations of Allaah be upon him. (*Khasaais-e-Kubraa*, vol-1, pg.72, *Tirmizee*:3638, *Mishkaat*:5791, *Ibne Asaakir*, vol-3, pg.262, *Subulal Huda*, vol-9, pg.382)

Hazrat Anas (Allaah be pleased with him) narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَيْسَ بِالدَّاهِبِ طُولًا وَفَوْقَ الرِّبْعَةِ إِذَا
جَامَعَ الْقَوْمَ غَمَرَهُمْ (احمد: ۱۳۰۰، زرقانی علی
المواهب، ج ۴، ص ۱۹۸، خصائص کبری، ج ۱،
ص ۷۴، سبل الہدی، ج ۲، ص ۸۳، البدایہ
والنہایہ، ج ۶، ص ۲۷)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was not tall but when he would be with the people then he would be higher than everyone.

(Ahmad:1300, Zarqaani Alal Mawaahib, vol-4, pg.198, Khasaa-is-e-Kubraa, vol-1, pg.74, Subulal Huda, vol-2, pg.83, Al Bidaayah, vol-6, pg.27)

Imaam Ibne Sab'a and Razeen mentioned while describing the qualities the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam):

أَنَّهُ كَانَ إِذَا جَلَسَ يَكُونُ كَتِفُهُ عَلَى مِصْنِ
جَبِيمِ الْجَالِسِينَ (زرقانی، ج ۴، ص ۲۰۰،
سبل الہدی، ج ۲، ص ۸۳)

When he would sit among the people then his shoulder would be higher than everyone.

(Zarqaani Alal Mawaahib, vol-4, pg.200, Subulal Huda, vol-2, pg.83)

اس سرتاج رفعت پہ لاکھوں سلام

Uss Sar-e-Taaj-e-Raf'at Peh Laakhoñ Salaam

Millions of salutations be on that sacred head which has the elevated crown

Hazrat Buraiedah (Allaah be pleased with him) narrates:

That an Ansaari came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and pleaded, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam], we have a camel at our place, which attacks forcefully, and no one has the power to put halter on it.

فَقَامَ مَعَهُ النَّبِيُّ ﷺ وَقُنْنَا مَعَهُ
فَأَتَى ذَلِكَ الْبَابَ فَفَتَحَهُ فَلَبَّا رَأَى
الْجَبَلُ جَاءَ إِلَيْهِ فَسَجَدَ لَهُ وَوَضَعَ

After hearing this the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) stood up and we also stood up and walked along with him. He reached there and opened the door. The moment

جَرَانَهُ فَآخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِرَأْسِهِ فَمَسَحَهُ ثُمَّ دَعَا بِالْخِطَامِ فَخَطَبَهُ ثُمَّ دَفَعَهُ إِلَى صَاحِبِهِ فَقَالَ لَهُ أَبُو بَكْرٍ وَعُمَرُ قَدْ عَرَفَكَ يَا رَسُولَ اللَّهِ أَنْتَ نَبِيُّ اللَّهِ قَالَ إِنَّهُ لَيْسَ مِنْ شَيْءٍ إِلَّا يَعْرِفُ أَتَى رَسُولُ اللَّهِ غَيْرَ كَفَرَةٍ الْجِنِّ وَالْإِنْسِ (دلائل النبوة أبو نعيم، ص ٢٤٩، خصائص كبرى، ج ٢، ص ٥٨، مسند احمد: ١٢٣٣٣، بيل الهدى، ج ٩، ص ٥١٠)

the camel saw him it came towards him and prostrated and kept its neck on the ground. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) got hold of its head and touched it with his blessed hand and then asked for a rope and fixed the halter on the camel and gave it in the hand of the Ansaari. Hazrat Abu Bakr and Umar said, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam], undoubtedly, it recognized, you are the Prophet of Allaah [Sallal Laahu 'Alaiehi Wa Sallam]. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, there is no such thing which does not recognize that I am the Prophet of Allaah except the non-believer Jinn and humans. (Dalaal'ilun Nubuwwat, Abu Nu'aiem, pg.279, Khasaa'is-e-Kubraa vol-2, pg.58, Musnad-e-Ahmad: 14333, Subulal Huda, vol-9 pg.510)

Hazrat Sa'alabah Bin Abee Maalik (Allaah be pleased with him) narrates:

That a man bought a camel and kept it in a restrained surrounding. When they wanted to put it to work, then it started becoming mischievous and whoever would go near, it would attack him.

فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ قَالَ افْتَحُوا عَنْهُ فَقَالُوا إِنَّا نَخْشَى عَلَيْكَ مِنْهُ قَالَ افْتَحُوا عَنْهُ فَقَالُوا فَلَمَّا رَأَاهُ الْجَبَلُ خَرَّ سَاجِدًا فَسَبَّحَ الْقَوْمُ فَقَالُوا يَا رَسُولَ اللَّهِ كُنَّا

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came and the camel was mentioned in his sacred presence. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, open the door. So, the people replied, that we are afraid, the camel might attack you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa

تَخُنْ أَحَقُّ بِالسُّجُودِ مِنْ هَذِهِ الْبَهِيمَةِ
 قَالَ لَوْ يَنْبَغِي لَشَيْءٍ مِّنَ الْخَلْقِ أَنْ
 يَسْجُدَ لَشَيْءٍ دُونَ اللَّهِ لَتَنَبَّغِي لِلْمَرَاةِ
 أَنْ تَسْجُدَ لِزَوْجِهَا (دلائل النبوة ابونعيم،
 ص ٢٨٢، خصائص كبرى، ج ٢، ص ٥٤، سبل
 الهدى، ج ٩، ص ٥١٣، مدارج النبوة، ج ١،
 ص ١٩٠)

Sallam) replied, without fearing open it. Therefore; the door was opened. When the camel saw the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it immediately fell in prostration. The people said, "Subhaanal Laah" [Glory be to Allaah] then the people started saying, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam] when the animal prostrates to you, then we have more right to do this act, that we would prostrate. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, that if this was allowed that any creation could prostrate to any other creation, then it would have been allowed for a woman to prostrate to her husband.

(Dalaal'ilun Nubuwwat Abu Nu'aiem 282, Khasaais-e-Kubraa vol-2, pg.57, Subulal Huda, vol-9, pg.513, Madaarij, vol-1, pg. 190)

Hazrat Anas (Allaah be pleased with him) narrates:

That a camel of an Ansaari became wild [out of control] and ran away. That Ansaari came in the sacred presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and pleaded, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam) my camel has become wild and ran away. And I do not have such power that I would go near it because I am afraid that it might kill me. After hearing this,

فَانْطَلَقَ إِلَيْهِ فَلَمَّا نَظَرَ الْبَعِيرَ إِلَى رَسُولِ
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْبَلَ يَحْبِسُ
 وَأَلْقَى بِجِرَانِهِ حَتَّى بَرَكَ عِنْدَ رَسُولِ اللَّهِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعَلَ عَيْنَاهُ

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) started walking towards the camel. When the camel glanced at the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) it came towards the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)

تَسِيلَانِ فَقَالَ يَا فُلَانُ أَرَأَى بَعِيرَكَ
يَشْكُوكَ فَأَحْسِنَ إِلَيْهِ فَجَاءَ بِحَبَلٍ
فَالْقَاءُ فِي رَأْسِهِ (احمد: ۱۲۶۱۳، بزار، ابونعیم:
۲۸۶، خصائص، ج ۲، ص ۵۸)

while making sounds, and then came and fell down in prostration in front of him. It kept its neck on the ground and tears were coming out of its eyes. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, to the Ansaari, this camel complains about you, maintain good treatment with it. Then took the rope and placed it on its head. And handed it over to the Ansaari.

(Ahmad: 12614, Bazzaar, Abu Nu'aiem: 286, Khasaais-e-Kubraa, vol-2, pg.58)

Hazrat Anas (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came to the orchard of an Ansaari. Along with him were the respected Hazrat Abu Bakr, Hazrat Umar and also many other Ansaari's. In this orchard, there were goats. As the goats saw the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) they prostrated to him.

فَقَالَ أَبُوبَكْرٍ يَا رَسُولَ اللَّهِ نَحْنُ أَحَقُّ
بِالسُّجُودِ لَكَ مِنْ هَذِهِ الْعَنَمِ! قَالَ إِنَّهُ
لَا يَنْبَغِي مِنْ أُمَّتِي أَنْ يَسْجُدَ أَحَدٌ لِأَحَدٍ
وَلَوْ كَانَ يَنْبَغِي أَنْ يَسْجُدَ أَحَدٌ لِأَحَدٍ
لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِرَوْحِهَا (دلائل
النبوت، ص ۳۲۷، ابونعیم، خصائص کبری، ج ۲،
ص ۶۱، زرقانی علی المواہب، ج ۵، ص ۱۳۲، سبل
الہدی، ج ۹، ص ۵۱۱، مدارج النبوة، ج ۱، ص ۱۹۰،
الہدایہ والنہایہ، ج ۶، ص ۱۵۸)

Hazrat Abu Bakr (Allaah be pleased with him) said, Yaa Rasoolal Laah [Sallal Laahu 'Alaieka Wa Sallam], we have more right then these goats that we would prostrate to you. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, no one amidst my Ummah is allowed to prostrate anyone (Beside Allaah). If anyone else would have been allowed to prostrate, then I would have ordered the woman to prostrate to her husband.

(Dalaa'ilun Nubuwwat, pg.327, Abu Nu'aiem, Khasaais-e-Kubraa, vol-2, pg. 61, Zarqaani Alal Mawaahib, vol-5, pg. 142, Madaarijun Nubuwwat, vol-1, pg. 190, Al Bidaayah vol-6, pg.158, Subulal Huda, vol-9, pg.511)

Salutations on him who's blessed body did not have shadow

The adorned blessed body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had no shadow, because Almighty Allaah had made his sacred humanly body so elegant, neat, pure, pious and special that it did not have any kind of element and material density. Without any doubt, his blessed body was pure from all material densities and was *Saraapaa-Noor* [Personified Luminance from head to toe]. For this reason, in his excellence, it has been stated in the Holy Qur'aan Noor [Divine Light/Luminance] and *Siraaje-Muneer* [The Illuminating Sun].

Hazrat Ibne Abbaas (*Allaah be pleased with them*) says that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) supplicated.

اَللّٰهُمَّ اجْعَلْ لِيْ نُوْرًا فِيْ قَلْبِيْ وَ نُوْرًا فِيْ
قَبْرِىْ وَ نُوْرًا مِّنْ بَيْنَ يَدَيَّ وَ نُوْرًا مِّنْ
خَلْفِيْ وَ نُوْرًا عَنْ يَمِيْنِيْ وَ نُوْرًا عَنْ
شِمَالِيْ وَ نُوْرًا مِّنْ فَوْقِيْ وَ نُوْرًا مِّنْ تَحْتِيْ
وَ نُوْرًا فِيْ سَمْعِيْ وَ نُوْرًا فِيْ بَصَرِيْ وَ نُوْرًا فِيْ
شَعْرِيْ وَ نُوْرًا فِيْ بَشْرِيْ وَ نُوْرًا فِيْ لَحْمِيْ وَ
نُوْرًا فِيْ دَمِيْ وَ نُوْرًا فِيْ عِظَامِيْ اَللّٰهُمَّ اَعْظِمْ
لِيْ نُوْرًا وَاَعْظِمْ لِيْ نُوْرًا وَاَجْعَلْ لِيْ نُوْرًا
(ترمذى: ٣١٩، كتاب الدعوات)

O Allaah, make certain for me *Noor* [Divine Light/Luminance] my heart, and *Noor* in my grave, and *Noor* in front of me, and *Noor* behind me, and *Noor* on my right and *Noor* on my left, and *Noor* above me, and *Noor* below me, *Noor* in my ears and *Noor* in my eyes, and *Noor* in my hair, and *Noor* in my skin, and *Noor* in my flesh, and *Noor* in my blood, and *Noor* in my bones: O' Allaah, make certain a lot of *Noor* for me and bless me *Noor* and keep me *Noor*.*

(Tirmizee:3419, Kitaab-ud-Da'waat)

*By this *du'aa* [supplication] it did not mean that he had not attained being *Noor* yet, and was asking to be it. Rather, this supplication was to clear this thing, that surely the whole sacred body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Noor* [Luminance]. Like it is proven in the Qur'aan that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is on the Guidance, اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ عَلَى صِرَاطٍ مُسْتَقِيْمٍ (Holy Qur'aan, chapter Yaaseen, verses 3, 4) but said اِلَى صِرَاطٍ مُسْتَقِيْمٍ (Holy Qur'aan, chapter Ash-Shuura, verse 52) But, beside this in every *Namaaz* by saying اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ (Holy Qur'aan, chapter Al Faatihah, verse 5) Was his doing this supplication اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ (Holy Qur'aan, chapter Al Faatihah, verse 5) was for this reason that he was not on the right path? (*Naouzu Bil Laah*) [We seek Allaah's refuge]. No, the way he was on the straight path even before this supplication rather he was the Guide, but he would still supplicate. Similarly, even before this *Nooraani du'aa* [supplication] he was *Noor* [Luminance].

It proven by this blessed *hadees* that every part of his blessed body is *Noor* [Divine Light/Luminance]. When every part of his blessed body is *Noor* [Divine Light/Luminance], and then there is also luminance on his right and left, front and back, top and bottom, inwards and outwards it's only Luminance and Luminance, then how can there be a shadow? Because this is a fact, that if in a body, we place light in its front, back, right, left, bottom, top, inside out, then though this body will be present with its height and weight, but it will not have shadow.

تو ہے سایہ نور کا ہر عضو ٹکڑا نور کا سایہ کا سایہ نہ ہوتا ہے نہ سایہ نور کا

**Tuu Hai Saayah Noor Kaa Har Uzuv Tukraa Noor Kaa
Saayay Kaa Saayah Na Hotaa Hai Na Saayah Noor Kaa**

(A'laa Hazrat)

You are the shadow of *Noor* [Divine Light/Luminance], every part is a part of *Noor* [Divine Light/Luminance]

The shadow does not have a shadow neither the *Noor* [Divine Light/Luminance] has shadow

Imaam Nasfi (*Allaah be pleased with him*) says:

قَالَ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ إِنَّ اللَّهَ مَا
أَوْقَعَ ظِلَّكَ عَلَى الْأَرْضِ لَيْلًا يَضَعُ
إِنْسَانٌ قَدَمَهُ عَلَى ذَلِكَ الظِّلِّ

(تفسیر مدارک صفہ ۳۲۱)

That Usmaan Ghani (*Allaah be pleased with him*) stated in the blessed presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), without any doubt Almighty Allaah did not reflect the shadow of the Prophet on the ground so that any person would not place his feet on it.

(*Tafseer-e-Madaarik*, pg. 321)

Rather he was *Muneer* [The One who Gives Noor] جاءكم من الله نور (Holy Qur'aan, chapter Al Maaidah, verse 15) واما منيرا (Al Qur'aan, chapter Al Ahzaab, verse 46). But still he prayed, that O Allaah, make me *Noor Alaa Noor*. Furthermore, ربنا و جعلنا مسلمين لك الخ (Holy Qur'aan, chapter Al Baqarah, verse 128), this supplication was done by Hazrat Ibraaheem (Salutations on him). Was while doing this supplication or before this he was not a Muslim. (Naouzu Bil Laah) [We seek Allaah's refuge]. In this sacred verse there is *و جعلنا* Wa Ja'alna and in the sacred *Hadees* there is *واجعل* Waj'al. In the verse the meaning is only this, "Keep us Muslim" and in *Hadees* it is, "Keep Me Noor". (*Kaukab Ghufira Lahu*)

Saiyyidinaa *Imaam-e-Ajal* Hazrat Abdul Laah Bin Mubaarak and Allaamah Haafiz Ibne Jauzi Muhaddis (*Allaah be pleased with them*) narrates from Hazrat Ibne Abbaas (*Allaah be pleased with them*);

لَمْ يَكُنْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ظِلٌّ وَلَمْ يَقُمْ مَعَ الشَّمْسِ قَطُّ إِلَّا غَلَبَ
ضَوْعُكَ ضَوْعَ الشَّمْسِ وَلَمْ يَقُمْ مَعَ سِرَاجِ
قَطُّ إِلَّا غَلَبَ ضَوْعُكَ ضَوْعَ السِّرَاجِ (جمع
الوسائل للقاري، ج ١، ص ١٤٦، زرقاني على المواهب،
ج ٣، ص ٢٢٠ وشرح شامل للمناوي، ص ٤٣٤، الجزء
المفقود من الجزء الاول من المصنف عبد الرزاق: ٣،
سبل الهدى، ج ٢، ص ٣٠)

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not have shadow, and nor was it in front of the full sunlight. Merely, his Noor [Divine Light/Luminance] over-powered the light of the sun and it did not stay, in the light of the lamp. However, the brilliancy of his Noor [Luminance/Divine Light] over-powered its [sun's] brightness. (*Jam'ul Wasaail of Qaari, vol-1, pg.176, Zarqaani Alal Muwaahib, vol-4, pg.220, Sharh Shumaail Al Manaavee pg.47, Al Juz-ul Mafqood Minal Musannaf Abdur Razzaaq: 4, Subulal Huda, vol-2, pg.40*)

Hazrat Zakwaan Taabi'ee (*Allaah be pleased with him*) narrates:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ
يَكُنْ يُرَى لَهُ ظِلٌّ فِي شَمْسٍ وَلَا قَمَرٍ
(ترمذي في نوادر الاصول، زرقاني على المواهب،
ج ٣، ص ٢٢٠، سبل الهدى، ج ٢، ص ٩٠)

That the shadow of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was neither visible in the sunlight nor in the moonlight. (*Tirmizee in Nawaadir ul-Asool, Zarqaani Alal Mawaahib vol-4, pg.240, Subulal Huda, vol-2, pg.90*)

Imaam Jalaal-ud Deen Suyuuti (*Allaah be pleased with him*) clearly explained a separate chapter in his book "*Khasaa'is-e-Kubraa*" in the explanation of this that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not have a shadow. And by quoting this hadees of Zakwaan. He stated:

قَالَ ابْنُ سَبِيْعٍ مِّنْ خَصَائِصِهِ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ أَنَّ ظِلَّهُ كَانَ لَا يَقَعُ عَلَى
الْأَرْضِ وَإِنَّهُ كَانَ نُورًا فَكَانَ إِذَا مَضَى فِي
السُّنْبُسِ أَوْ الْقَبْرِ لَا يُنْظَرُ لَهُ ظِلٌّ (زرقاتي
على المواهب، ج ٢، ص ٢٠٢، خصائص كبرى،
ج ١، ص ٢٨، بل الهدى، ج ٢، ص ٩٠)

That Ibne Sabaa narrated that this is amidst the sacred qualities of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) that the shadow of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was not visible on the ground, and he was Ultimate Noor [Luminance/Divine Light]. When he would walk in the sunlight or moonlight then his shadow would not be seen.

(Zarqaani Alal Mawaahib, vol-4, pg.202, Khasaais-e-Kubraa, vol-1, pg.68, Subulal Huda, vol-2, pg.90)

Imaam Qaazi Iyaaz (*Allaah have mercy on him*) states:

وَمَا ذُكِرَ مِنْ أَنَّهُ كَانَ لَا ظِلَّ لِشَخْصِهِ فِي
شَيْءٍ وَلَا قَبْرِ لِأَنَّهُ كَانَ نُورًا وَأَنَّ
الدُّبَابَ كَانَ لَا يَقَعُ عَلَى جَسَدِهِ وَلَا
ثِيَابِهِ (شفاء شريف، ج ١، ص ٢٣٢)

That it is also written amidst the evidence of his Prophethood and *Risaalat* [Apostleship/Messenger] that the shadow of his sacred body was neither in the sunlight and nor in the moonlight. Because the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was Noor and a fly would not sit on his body and clothes.

(*Shifaa Shareef: vol-1, pg.242*)

Allaamah Imaam Shahaab ud Deen Khifaa Jee Misri explains, in its summary states that the sacred shadow of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was not placed on the ground, due to his excellence and greatness, and it is surprising that even beside this, all the people rest in his shadow.

Then states, undoubtedly the Holy Qur'aan states, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Noor-e-Mubeen* [Clear Luminance/Divine Light] and the Noor [Luminance/Divine Light] does not have a shadow.

(*Naseem Ur Riyaz, vol-4, pg.335*)

Hazrat Maulana Ruum (*Allaah have mercy on him*) says:

چوں فناش از فقر پیرا یہ شود او محمد وار بے سایہ شود

Chuuñ Fanaash Az Faqr Pairaayah Shawad

Uoo Muhammad Waar Bay Saayah Shawad

When someone's self-annihilation is adorned with exceptional reliance, Then he like the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) becomes without a shadow

Maulana Bah-rul-Uloom in its interpretation says:

در مصرع ثانی اشاره بہ معجزہ آں سرور
صلی اللہ علیہ وسلم کہ آں سرور را سایہ نہ می افتاد

In the second line of this verse the indication is towards the miracle of the *Huzoor Sarwar-e-Dou Aalam* [The Grand Chief of both the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) did not have a shadow.

Allaamah Imaam Ahmad Bin Muhammad Qastalaani (*Allaah have mercy on him*) says:

لَمْ يَكُنْ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ فِي
شَمْسٍ وَلَا قَمَرٍ

(مواہب لدنیہ، ج ۲، ص ۸۵، زرقانی علی
المواہب، ج ۴، ص ۲۲۰)

That *Huzoor Sarwar-e-Dou Aalam* [The Grand Chief of both the Worlds] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) neither did have a shadow in the sunlight and nor in the moonlight.

(*Mawaahib-ul-Ladunniyah*, vol-2, pg.85, *Zarqaani Alal Mawaahib*, vol-4, pg.220)

Allaamah Imaam Muhammad Zarqaani writes in its explanation:

لَمْ يَكُنْ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ فِي
شَمْسٍ وَلَا قَمَرٍ لِأَنَّهُ كَانَ نُورًا (زرقانی،

ج ۴، ص ۲۲۰، سبل الہدی، ج ۲، ص ۹۰)

That the shadow of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was neither in the sunlight and nor in the moonlight and the reason of this was he is *Noor* [Luminance/Divine light].

(*Zarqaani*: vol-4, pg.220, *Subulal Huda*, vol-2, pg.90)

Allaamah Husaien Bin Muhammad Diyaarbakri (*Allaah have mercy on him*) says:

لَمْ يَقَعْ ظِلُّهُ عَلَى الْأَرْضِ وَلَا رُءْيَى لَهُ
ظِلٌّ فِي شَمْسٍ وَلَا قَمَرٍ (تاريخ الخلفاء في
أحوال الخلفاء، ج ١، ص ٢١٩)

That the shadow of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was not visible on the ground, neither was it seen in sunlight nor in moonlight.
(*Taareekh ul Khamees Fii Ahwaal-e-Anfas-e-Nafees*, vol-1, pg.219)

Imaam Ibne Hajr Makki (*Allaah have mercy on him*) says:

وَمَا يُؤَيِّدُ أَنَّه صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
صَارَ نُورًا أَنَّهُ كَانَ إِذَا مَشَى فِي الشَّمْسِ
وَالْقَمَرِ لَا يَظْهَرُ لَهُ ظِلٌّ لِأَنَّهُ لَا يَظْهَرُ إِلَّا
لِلْكَثِيفِ وَهُوَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ
خَلَصَهُ اللَّهُ مِنْ سَائِرِ الْكَثَافَاتِ
الْجَسَدِيَّةِ وَصَبَّرَهُ نُورًا صَرَفًا لَا يَظْهَرُ
لَهُ ظِلٌّ أَصْلًا (فضل القري)

That the Holy Prophet's (*Sallal Laahu 'Alaiehi Wa Sallam*) being Ultimate Noor [Luminance/Divine Light] verified by this, that in the sunlight or in the moonlight he did not have a shadow. Since the shadow is of the dense. And Almighty Allaah has purified the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) from all bodily densities made him pure Noor [Divine Luminance] Therefore; there was no shadow for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) at all.

(*Afzal-ul-Quraa*)

Allaamah Sulaiemaan Jumal (*Allaah have mercy on him*) says:

لَمْ يَكُنْ لَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ظِلٌّ
يُظْهَرُ فِي شَمْسٍ وَلَا قَمَرٍ (فتوحات احمدية)

That the shadow of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was neither in sunlight nor in moonlight.
(*Futuuhaat-e-Ahmadiyah*)

Shaiekh ul Muhaddiseen Shaiekh Muhaqqiq Hazrat Maulana Shaah Abdul Haqq Muhaddis Dehlvi (*Allaah be pleased with him*) narrates:

وہوہ مرآں حضرت صلی اللہ علیہ وسلم را سایہ نہ در
آفتاب و نہ در قمر (مدارج النبوت، ص ۲۶، ج ۱)

That the shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was neither in the sunlight and nor in the moonlight.

(Madaarijun Nubuwwat, vol-1, pg.26)

Hazrat Imaam-e-Rabbaani Mujaddid Alf-e-Saani (Allaah have mercy on him) says:

او را صلی اللہ علیہ وسلم سایہ نبود در عالم
شہادت سایہ ہر شخص از شخص لطیف ترست
چوں لطیف تراز وے صلی اللہ علیہ وسلم در عالم
نہا شد اورا سایہ چہ صورت دارد؟
(مکتوبات شریف)

That the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow because in the World of Evidence the shadow of every human is more delicate than him. Since; there is nothing in the Universe which is more delicate than the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Therefore; how can the Prophet have shadow.

(Maktoobaat Shareef)

Hazrat Maulana Shaah Abdul Azeez Muhaddis Dehlvi (Allaah have mercy on him) narrates:

سایہ ایشان بر زمین نمی افتاد
(تفسیر عریزی سورہ وداعی)

That the shadow of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not fall on the ground.

(Tafseer-e-Azeezee Suurah Wad Duhaa)

Hazrat Allaamah Qaazi Sanaa-ul Laah Saahib Paani Patti (Allaah have mercy on him) says:

اولیاء اللہ گفتہ اند اَرْوَا حُنَّا اَجْسَادُنَا وَ
اَجْسَادُنَا اَرْوَا حُنَّا یعنی ارواح ما کارا
اجساد می کنند و گاہے اجساد از غایت
لطافت برنگ ارواح می برآید و می گویند کہ

Auliya Allaah [The Friends of Allaah] says that our souls are our bodies and our bodies are our souls. Meaning sometimes our souls do the work of bodies and sometimes our bodies after attaining extreme

رسول خدا را سایہ نبود ﷺ
(تذکرۃ الموتی والقبور، ص ۳۱)

delicacy appear in the form of the soul. (Therefore; says) that Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow.
(Tazkiraatul Mautaa Wal Qubuur: pg.31)

The chief of the opponents Janaab Rasheed Ahmad Gangohi says:

حق تعالیٰ در شان حبیب ﷺ خود فرمود
کہ آمدہ نزد شما از طرف حق تعالیٰ نور و
کتاب مبین و مراد از نور ذات پاک
حبیب خدا ﷺ نیز فرمود کہ اے نبی ترا
شاہد و مبشر و نذیر و داعی الی اللہ و سراج منیر
فرستادہ ایم و منیر روشن کننده و نور دہندہ
را گویند پس اگر کسے را روشن کردن از
انساناں محال بودے آں ذات
پاک ﷺ را ہم ایں امر میسر نیامدے
کہ آں ذات پاک ﷺ ہم از جملہ
اولاد آدم علیہ السلام اند مگر آں حضرت
ﷺ ذات خود را چناناں مطہر فرمود کہ نور
خالص گشتند و حق تعالیٰ آں جناب سلامہ
علیہ را نور فرمود بہ تو اتر ثابت شد کہ آں
حضرت عالی سایہ نہ داشتند و ظاہر است
کہ بجز نور ہمہ اجسام ظل می دارند (امداد
السلوک ص ۸۵)

That Almighty Allaah said, in praise of His Beloved (Sallal Laahu 'Alaiehi Wa Sallam) that Noor has come to you from Allaah and Kitaab-e-Mubeen [The Clear Book]. And by Noor, it means the Revered Self of the Beloved of Allaah. Therefore; Almighty Allaah says; O Nabee, (Sallal Laahu 'Alaiehi Wa Sallam) We have send you by making you a Shaahid, Mubashshir, Nazeer, Daaiy-e-Ilal Laah, and Siraaj-e-Muneer. And Muneer is the one which brightens and the one which gives Noor. Thus; if it was impossible to enlighten anyone among the human then this action would have not been provided for the sacred personality of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). Though; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sacred self is completely from the Progeny of Aa'dam (Salutations on him). But the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had called his sacred personality so purified that he became absolute Noor. And Almighty Allaah called him Noor. And it is proven in continuation that the Holy Prophet (Sallal Laahu 'Alaiehi

Wa Sallam) did not have a shadow and beside Noor all the bodies do have a shadow.

(Imdaad us Sulook, pg.85)

Janaab Ashraf Ali Thanvi says:

This thing is famous that our Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow (because) our Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is Noorun Alaa Noor [Luminance upon Luminance] from head to toe. In the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) there is not even a trace of darkness. Therefore; he did not have shadow because for shadow darkness is necessary.

(Shukrun-Ni'mati Bizikri Rahmatir Rahmah, pg.39)

It is proven by these statements that the respected companions, Taabi'een [The attendants who followed the companions of the Holy Prophet Sallal Laahu 'Alaiehi Wa Sallam], Taba Taabi'een [The Followers of the Taabi'een], A'immah [Leaders], Ulamaa [Scholars], Soofiyya [Friends of Allaah], the belief and faith of all of them is this, that the sacred body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) did not have a shadow. May Almighty Allaah keep the Muslims steadfast on this belief. Aameen

Some scientists, philosophers and thick headed Mullahs of these days say it on the basis of ignorance that, it is not possible that there would be a body and it would not have a shadow. When it is accepted that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had a body then it is necessary to have shadow.*

They should know that all the bodies do not have shadows, there are also many such delicate bodies, which do not have a shadow.

*They should also tell this according to the rules of science why does anybody has a shadow? After having full knowledge of the Noor [Luminance] of sun and the Noor [Luminance/Divine Light] of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) this reality will be evident on them that, those reasons which makes the shadow of the body, its capacity is not in this, the most delicate, Full of Luminance personality. (Kaukab Ghufira Lahu)

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) undoubtedly had a body but his body was more delicate and purified than our souls, he was *Noor-e-Mujasim* [Complete Divine Light/Luminance] Therefore; he did not have a shadow.

عاصیوں کو چھپائے محشر میں حق نے یوں ہے اٹھا لیا سایہ

***Aasiyoñ Ko Chhupaa'e Mahshar Mayñ
Haqq Nay Youñ Hai Uthhaa Liyaa Saayah***

On the Day of Judgement will cover [hide] the sinful people
Hence Allaah has lifted the shadow of the body of the Holy
Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in the world

Benefits

- 1) The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was *Noor* [Luminance/Divine Light] from head to toe and he did not have a shadow.
- 2) The sacred body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was purified from all kinds of densities.
- 3) The *Noor* [Luminance/Divine Light] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was overpowering the light of the Sun and the Moon.

Sacred Perspiration

(Paseenah Mubaarak)

پسینہ مبارک

شبنم باغ حق یعنی رخ کا عرق
اس کی سچی برافت پہ لاکھوں سلام

***Shabnam-e-Baagh-e-Haqq Ya'ni Rukh Kaa Araq
Uss Kee Sachchee Baraaqat Peh Laakhoñ Salaam***

The dew of the Divine garden, that is to say, is the perspiration
[small pearl like droplets of sweat] of the sacred face of the
Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam)
Millions of Salutations be upon His pure radiant brilliancy

بھینی بھینی مہک پر مہکتی درود
پیاری پیاری نفاست پہ لاکھوں سلام

***Bheeni Bheeni Mahak Peh Mahaktee Durood
Piyaari Piyaari Nafaasat Peh Laakhoñ Salaam***

(A'laa Hazrat)

Fragrant blessings be upon such finely soft delicate fragrance
Millions of Salutations be on lovely, such lovely refinement

Amidst the highly praised attributes a personal qualities of the *Huzoor Pur Noor* [The Grandest Prophet filled with Divine Light/Luminance] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was also this, that without putting any perfume, such full-bodied well balanced fragrance would always come from his body, that no fragrance could match it. His sacred perspiration was also most scented. Due to exquisite elegance the clothe's on his blessed body would not become unclean.

His respected mother Saiyyidatunaa Hazrat Aaminah (*Allaah be pleased with her*) says, that when the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was born such deeply intense fragrance like *Kastoori* [Musk] came that the whole house became most scented.

(*Zarqaani Alal Mawaahib vol-4, pg.223*)

Hazrat Anas (*Allaah be pleased with him*) narrates,

وَلَا شَيْئُ مِسْكَةٍ وَلَا عَيْبَرَةٍ أَطِيبَ
رَائِحَةٍ مِّنْ رَّائِحَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ (بخاری شریف: ۱۹۷۳، مسلم: ۶۰۵۳)

I have not found *Añmbergris*, Musk or any other perfume more pleasingly appealing than the full-bodied perfume of the Prophet of Allaah (*Sallal Laahu 'Alaiehi Wa Sallam*).

(*Bukhaari Shareef:1973, Muslim: 6054*)

Hazrat Jaabir Bin Sumrah (*Allaah be pleased with him*) says:

That the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) touched my face with his sacred hand.

فَوَجَدْتُ لِيَدِهِ بَرْدًا وَرِيحًا كَأَنَّهَا
أَخْرَجَهَا مِنْ جُودَةِ عَطَّارٍ
(مسلم شریف: ۶۰۵۲)

Then, I found the sacred hand of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) like soothing cool and most perfumed that as if he has taken out his hand from the box of a perfume seller.

(*Muslim Shareef:6052*)

Hazrat Waa'il Bin Hujr (*Allaah be pleased with him*) says that when:

كُنْتُ أَصَافِحُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَوْ يَسِسُ جِلْدِي جِلْدَهُ فَاتَّعَرَّفَهُ بَعْدُ
فِي يَدَيْهِ وَأَنَّهُ لَأَطْيَبُ رَائِحَةً مِنَ الْبُسْكِ
(طبرانی: ۶۸، بیہقی، ج ۱، ص ۲۵۷، زرقانی علی
المواہب، ج ۴، ص ۱۸۳، بل الہدی، ج ۲، ص ۷۴)

I would shake hands with the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) or my body would touch him then later I would find its effect in my hands that they would be more fragrant than musk.
(Tibraani:68, Baiehaqee, vol-1, pg.257, Zarqaani Alal Mawaahib, vol-4, pg.183, Subulal Huda, vol-2, pg.74)

Hazrat Juhaieefah (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) came after offering prayers.

فَجَعَلَ النَّاسُ يَأْخُذُونَ يَدَيْهِ
فَيَنْسَحُونَ بِهَا وُجُوهَهُمْ قَالَ فَآخَذْتُ
بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِهِ فَإِذَا هِيَ
أَبْرَدُ مِنَ الثَّلْجِ وَأَطْيَبُ رَائِحَةً مِنَ
الْبُسْكِ (بخاری شریف: ۳۵۵۳)

Thus; the people started rubbing his sacred hands on their faces. I also kept his hand on my face, so it was cooler [more pleasing] than ice and more perfumed than musk.
(Bukhaari Shareef:3553)

Hazrat Yazeed Bin Aswad (Allaah be pleased with him) narrated that I held the hand of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ وَأَطْيَبُ رِيحًا
مِنَ الْبُسْكِ (بیہقی، ج ۱، ص ۲۵۶، زرقانی
علی المواہب، ج ۴، ص ۲۲۷، بل الہدی،
ج ۲، ص ۷۴)

It was cooler [more pleasing] than ice and more scented than musk.
(Baiehaqee, vol-1, pg.256, Zarqaani Alal Mawaahib, vol-4, pg.227, Subulal Huda, vol-2, pg.74)

Imaam Qaazi Iyaz (Allaah have mercy on him) says:

وَيَضَعُ يَدَهُ عَلَى رَأْسِ الصَّبِيِّ فَيُعْرِفُ
مَنْ يَبِينُ الصَّبِيَّانِ بِرِيحِهَا (شفاء شریف،
ج ۱، ص ۴۰، بل الہدی، ج ۲، ص ۸۵)

That on which ever child's head the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) placed his blessed hand, he would be more prominent amidst other children due to the fragrance of the hand.
(Shifaa Shareef, vol-1, pg.40, Subulal Huda, vol-2, pg.85)

Hazrat Jaabir (*Allaah be pleased with him*) narrates that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) made me ride behind him, then I took his Seal of Prophet-hood in my mouth.

فَكَانَ يَنْبُثُ عَلَيَّ مِسْكَ (شفاء شریف، ج ۱،

ص ۴۰، سبل الہدی، ج ۲، ص ۵۳)

Thus; the scent like musk then spread all over me.

(*Shifaa Shareef: vol-1, pg.40, Subulal Huda, vol-2, pg.53*)

Since his blessed body was naturally most fragrant, thus the sacred perspiration of the blessed body was also very scented. Therefore:

Ummul Mu'mineen [The respected Mother of true-Muslim] Hazrat Saiyyidatunna Aaishah Siddeeqah (*Allaah be pleased with her*) says,

كَانَ عَرَقُهُ فِي وَجْهِهِ مِثْلَ اللُّوْلُوءِ أَطْيَبَ

مِنَ الْبُسْكِ (سبل الہدی، ج ۲، ص ۸۵، ابو

نعم: ۵۶۶، خصائص کبریٰ، ج ۱، ص ۶۷،

الہدایہ والنہایہ، ج ۶، ص ۲۱)

That whenever the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would perspire, then the drops of sacred sweat would fall from the sacred face like pearls which would be more scented than musk.

(*Subulal Huda, vol-2, pg.85, Abu Nu'aiem, pg.566, Khasaais-e-Kubraa, vol-1, pg.67, Al Bidaayah wan Nihaayah, vol-6, pg.21*)

Hazrat Anas (*Allaah be pleased with him*) narrated:

وَلَا شَيْءٌ مِثْلًا قَطُّ وَلَا عِطْرًا كَانَ

أَطْيَبَ مِنْ عَرَقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ (شمال ترمذی، ج ۱، ص ۱۹۶، بخاری:

۳۵۶۱، الشفاء، ج ۱، ص ۱۵۳)

I have never ever smelled any musk or any such perfume which would be more fragrant than the sacred perspiration of the Revered Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

(*Shamaail Tirmizee, vol-1, pg.196, Bukhaari: 3561, Ash Shifaa, vol-1, pg.153*)

Hazrat Anas (*Allaah be pleased with him*) narrated:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

أَذْهَرَ اللَّوْنِ كَانَ عَرَقُهُ اللَّوْلُوءَ

That the complexion of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was white and bright, the drop of

(بخاری، دارمی: ۶۲، مسلم: ۶۰۵۴)

perspiration would seem on his face like pearl.

(Bukhaari, Daarami:62, Muslim:6054)

Hazrat Anas Bin Maalik (*Allaah be pleased with him*) narrates:

That sometimes the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would come in the afternoon and rest at our house. When he would sleep the sweat would appear. My mother would collect the drops of sacred perspiration in a bottle. One day the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) saw her doing this, so he said, O Umme Sulaiem, what is this that you are doing?

قَالَتْ هَذَا عَرَقُكَ نَجَعْلُهُ فِي طِيبِنَا وَهُوَ

مِنْ أَطْيَبِ الطِّيبِ (بخاری: ۶۲۸۱، مسلم:

۶۰۵۵، مشکوٰۃ: ۵۷۸۸، بیہقی، ج ۱، ص ۲۵۸)

She replied, this is *Huzoor* (*Sallal Laahu 'Alaiehi Wa Sallam*) perspiration, we will mix it in the perfume, and this is even more perfumed than all the perfumes and fragrances.

(Bukhaari: 6281, Muslim: 6055, Mishkaat: 5788, Baiehaqee, vol-1, pg. 258)

Hazrat Abu Huraierah (*Allaah be pleased with him*) narrates, that a person came in the honourable presence of *Saiyyid-e-Aalam* [The Grandest Chief of the Worlds] the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and said, *Yaa Rasoolal Laah* (*Sallal Laahu 'Alaieka Wa Sallam*), I have to do the *Nikaah* [marriage] of my daughter and I do not have perfume, can you bestow some perfume. He said, tomorrow bring a bottle with a wide bottleneck. The next day that person brought a bottle. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) started pouring the perspiration from both his arms in the bottle until it was filled. Then said, take this and tell your daughter to apply from it.

فَكَانَتْ إِذَا تَطَيَّبَتْ بِهِ يَشُمُّ أَهْلُ
الْبَدْيَةِ رَائِحَةَ ذَلِكَ الطِّيبِ فَسُئِلُوا

Hence; when she would apply the sacred perspiration of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa*

بَيَّتَ الطُّيَّيْبِينَ (معجم ابویعلی: ۱۱۸، طبرانی: ۲۸۹۵، ابن عساکر: ۸۵۸، زرقاتی، ج ۴، ص ۲۶۴، خصائص کبریٰ، ج ۱، ص ۶۷، مواہب لدنیہ، ج ۲، ص ۸۸، حجتہ اللہ علی العالمین، ص ۴۸۸)

Sallam) its fragrance would reach all the people of Madinah. Until the name of her house became famous as *Baiet-tul Muta'yyibeen* [the house of the scented ones].

(Mu'jam Abu Ya'alaa, pg.118, Tibraani: 2895, Ibne Asaakir: 858, Zarqaani vol-4, pg.264, Khasaais-e-Kubraa, vol-1, pg.67, Hujjatul Laahi Alal Aalameen pg.488, Mawaahib ul Ladunniyah, vol-2, pg.88)

Hazrat Jaabir and Hazrat Anas (*Allaah be pleased with them*) narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مَرَّ فِي طَرِيقٍ مِّنْ طُرُقِ الْمَدِينَةِ وَجَدُوا مِنْهُ رَائِحَةَ الطُّبِّبِ وَقَالُوا مَرَّ رَسُولُ اللَّهِ ﷺ مِنْ هَذَا الطَّرِيقِ (دارمی: ۶۷، بیہقی، ج ۶، ص ۶۹، ابونعیم: ۳۶۳، بزار: ۷۱۸۸، ابویعلی، دلائل النبوت، ص ۳۸۰، خصائص، ج ۱، ص ۶۷، زرقاتی علی المواہب، ج ۴، ص ۲۲۴، سبل الہدی، ج ۲، ص ۸۷)

That when the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would walk through any lane of Madeenah Munawwarah, hence by finding the lingering fragrance in that lane the people would say, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has walked through this lane.

(Daarami: 67, Baiehaqee, vol-6, pg.69, Abu Nu'aiem: 363, Bazaar: 7188, Abu Ya'alaa: 3125, Dalaa'ilun Nubuwwat, pg.380, Khasaais-e-Kubraa, vol-1, pg.67, Zarqaani Alal Mawaahib, vol-4, pg.224, Subulal Huda, vol-2, pg.87)

عنبر زمیں، عبیر ہوا، مشک تر غبار ادنیٰ سی یہ شناخت تری رہ گزر کی ہے
Añmbar Zameen Abeer Hawaa Mushk Tar Ghubaar
Adnaa See Yeh Shanaakth Teri Rah Guzar Kee Hai

(A'laa Hazrat)

Earth filled with the fragrance of Añmbergris, breeze filled with the fragrance of Abeer and dust full of Musk

These somewhat insignificant credentials are of your walkway
[Blessed Madinah]

Hazrat Alee (*Allaah has blessed his face*) narrates when I gave a bath to the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*),

سَطَعَتْ مِنْهُ رِيحٌ طَيِّبَةٌ لَمْ نَجِدْ مِثْلَهَا
قَطُّ (شفا شریف، ج ۱، ص ۴۱)

Such sanctified fragrance emitted from him that we have not ever found its comparison.

(Shifaa Shareef: vol-1, pg.41)

Even now, fragrances are coming from the doors and the walls and the sacred soil of Madeenah Munawwarah, which can be felt by the devotees and the lovers of the Revered Muhammad Mustafaa (Sallal Laahu 'Alaiehi Wa Sallam) by their loving power of smell.

It is the saying of Ibne Battaal that the person who stays in Madeenah Munawwarah he can feel the fragrance from its sacred soil, door and walls.

(Wafaa ul Wafaa Shaiekh ul Islaam As-Samhuudi, vol-1, pg.20, Sharah Saheeh Bukhaari, vol-4, pg.544)

And Yaqoot have stated that out of all the mentioned qualities of Madeenah is, its air is perfumed and its rain has fragrance which is not present in the rain of any other place.

Hazrat Abu Abdul Laah Attaar (Allaah be pleased with him) says:

بَطِيبِ رَسُولِ اللَّهِ طَابَ نَسِيبُهَا
فَمَا الْمِسْكُ وَالْكَافُورُ وَالصَّنْدَلُ الرَّطْبُ

With the fragrance of the Beloved Prophet (Sallal Laahu 'Alaiehi Wa Sallam), the air of Madeenah Munawwarah became perfumed
Thus; what is Musk, and Camphor, and what is the perfume of fresh and moist sandal

Shaiekh Muhaqqiq Hazrat Maulana Shaah Abdul Haqq Muhaddis Dehlvi (Allaah have mercy on him) says:

و شبل کی از علماء و صاحب و جدان
است می گوید که تربت مدینه را نفحه خاص
است که در هیچ مشک و عنبر نیست

That Hazrat Shibli who is the learned one and highly spiritual says, that the soil of Madeenah Munawwarah has a special kind of fragrance which is not in Musk and Añmbergis.

(جذب القلوب، ص ۱۰)

(Jazbul Quluub, pg.10)

خاک طیبہ از دو عالم خوش تر است وے خنک شہرے کہ دروے دلبر است

Khaak-e-Taiebah Az Dou Aalam Khushtar Ast

Wai Khunak Shehray Keh Darwai Dilbar Ast

(Doctor Iqbaal)

The soil of Madinah is better than both the worlds

Such a lovely city as in it, is My Beloved

Sacred Dress

(Libaas Mubaarak)

لباس مبارک

تاج والے دیکھ کر تیرا عمامہ نور کا
سر جھکاتے ہیں الہی بول بالا نور کا

**Taaj Waalay Daykh Kar Tayraa Imaamah Noor Kaa
Sar Jhukaatay Hayñ Ilaahi Bol Baalaa Noor Kaa**

The owner of the crowns when they see You're Nooraani [Divine
Luminous] turban

They bow down their head and pray O Allaah, increase more
the brightness of the Noor [Divine Luminance]

پشت پر ڈھلکا سر انور سے شملہ نور کا
دیکھیں موسیٰ طور سے اترا صحیفہ نور کا

**Pusht Par Dhalkaa Sar-e-Anwar Say Shamlah Noor Kaa
Daykhayñ Moosaa Tuur Say Utraa Saheefah Noor Kaa**

The Nooraani [Divine Luminance] sacred blessed end of the
turban hanging on the back from the sacred head
Hazrat Moosaa would have seen it he would have said luminous
Book is delivered from [Mount] Tuur

میل سے کس درجہ ستھرا ہے وہ پتلا نور کا
ہے گلے میں آج تک کورا ہی کرتا نور کا

**Mael Say Kis Darjah Suthhraa Hai Woh Putlaa Noor Kaa
Hai Galay Mayñ Aaj Tak Koraa Hee Kurtaa Noor Kaa**
(A'laa Hazrat)

Nooraani [Divine Luminous] blessed body of the Holy Prophet
(Sallal Laahu 'Alaiehi Wa Sallam) is how clean and pure from dirt
Even until now the Nooraani [luminous] Kurtaa shirt is clean and
new as it was at the time of burial

The commonly worn sacred dress of [The Grandest Prophet filled with Luminance/Divine Light] the Beloved Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was *Imaamah Shareef* [the sacred turban], *Chaadar* [sacred sheet], *kameez* [sacred shirt], and *Tehband* Mubaarak [a sacred cloth worn around the waist]. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) has never used a *Paajamah*. * The *Imaamah Shareef* [sacred turban] was often white, sometimes black, and sometimes have also used green. He would sometimes leave *Shamlah* Mubaarak [the sacred end of the turban] hanging on the back of the shoulder and sometimes not, *Shamlah* would be often placed between both the shoulders and sometimes on the sacred shoulders. Sometimes, he would also do *Tahnak* [Meaning taking one twist of the sacred turban and bringing it under the sacred chin and tying it]. He did use a tight fitted cap on the sacred head under the turban, he did not use a raised cap, (*Madaarijun-Nubuwwat*, vol-2, pg.471) and would say:

فَرَّقَ مَا بَيْنَنَا وَبَيْنَ الْمُشْرِكِينَ الْعَمَاءُ This is the difference between us
عَلَى الْقَلَانِسِ۔ (ابوداؤد: ٤٠٨) and the polytheists that our turbans
are on the caps.

(Abu Daawood: 4078)

سیدی سیدی روش پر کروڑوں درود سادی سادی طبیعت پہ لاکھوں سلام

Seedhee Seedhee Rawash Par Karoron Durood

Saadi Saadi Tabee'at Peh Laakhoñ Salaam

(A'laa Hazrat)

Uncountable blessings be upon the straight and gentle behaviour
Millions of salutations be upon simple and plain nature

He often wear a shirt and always tied *tehband*. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also wore a Syrian *Jubbah*. The sleeves of which would be so tight that it would not go higher at the time of *Wuzu* [ablution]. Rather; he had to take out his sacred hands from it. He has also wore a Qasarwaani robe. On the pocket and sleeves of which was silken piping. He really liked the

*It is proven by some narrations that he bought *paajamah* [trouser] from the bazaar at Mina. Ibne Qaiyyim has written that by this it is supposed that maybe he might have worn it.

striped *Chaadar* [sheet] of Yemen. He has also used a woolen sheet like this, on which there was a picture of a camel's saddle. He has worn clothes of different colours e.g., white, green and saffron etc. But he really liked the white colour. He has also wore red *Hullah* on which there were strips. He did not like the full dress of pure red colour. The sacred slippers were in the form of sandals. Each one of them had two laces, double layered, one lace would be between the big toe and the index toe and the other lace was between the middle toe and the little toe. This is the same sacred sandal regarding which the greatest kings of the world say like this:

جو سر پہ رکھنے کو مل جائے نعل پاک حضور تو پھر کہیں گے کہ ہاں تاجدار ہم بھی ہیں

***Jo Sar Peh Rakhnay Ko Mil Jaa'e Na'al-e-Paak Huzoor
Tou Phir Kahayñ Gay Keh Haañ Taajdar Hamm
Bhee Hayn***

(Maulana Hassan Rizaa Khan)

If we would get *Na'laien Shareef* [The sacred Sandal]
of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*),
to place on our heads,
Then we will say, yes we are also crowned

Huzoor Pur Noor [The Grandest Prophet filled with Luminance/
Divine Light] *Saiyyid-e-Aalam* [The Grand Chief of the Worlds]
the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, that adopt
wearing an *Imaamah* [Turban] as this is the sign of Angels and
hang it at the back.

(*Baiehaqee Shu'abul Ieemaan:5851, Tibraani:13418, Kanzul Ummaal:41140*)

He said, a person who wears good clothes for fame and pride
or a person who is not *Darweesh* [a saint] or *Aalim* [scholar] but
with intention wears the clothes of saints and scholars so that the
people may call him a saint or scholar, on the Day of Judgement
he will wear the dress of humiliation.

(*Ahmad:5664, Abu Daawood:4029, Ibne Maajah:3607*)

A person came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) who was wearing cheap clothing. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) inquired, that do you not have wealth, given by Allaah? He said, yes I have. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, when Allaah has given you blessings, then its effects should be visible on you.

(Ahmad:17231, Nasaaee:9484, Abu Dawood Kitaab ul Libaas:4063)

Hazrat Jaabir (Allaah be pleased with him) narrates that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) saw a person wearing dirty clothes. Thus; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, can he not do this much, that he would wash his clothes.

Similarly, he saw the scattered hair of a person, so the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, can he not do this much that he would tidy his hair.

(Abu Daawood, Kitaab ul Libaas: 4062)

Hazrat Abdul Laah Bin Abbaas (Allaah be pleased with them) when he went near Harooriyah [place] as an ambassador, then he went wearing very expensive clothes of Yemen. When he reached there then they said:

مَرْحَبًا بِكَ يَا ابْنَ عَبَّاسٍ مَا هَذِهِ
الْحُلَّةُ؟ قَالَ مَا تَعِيبُونَ عَلَيَّ لَقَدْ
رَأَيْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَحْسَنَ مَا يَكُونُ مِنَ الْحُلِيِّ

(البوداؤد، كتاب اللباس: ٣٠٦٣)

Welcome O Ibne Abbaas, what is this dress? He said, you are objecting on these clothes undoubtedly I have seen the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) wearing even better and better clothes.

(Abu Daawood, Kitaab ul Libaas:4063)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, that a person who even beside having the ability, withdraws from wearing expensive clothes in humility, Almighty Allaah will make him wear the dress of dignity.

(Abu Daawood:4778)

Said, the part of *tahband* or trouser that is under the ankles it is in fire.

(Bukhaari Shareef:5787)

Said, gold and silk is *halaal* [permissible] on the females of my *Ummah* and *haraam* [not permissible] on the males.

(Tirmizee:1720, Nasaaee:9382)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, a person who reads this *Du'aa* [supplication] at the time of wearing new clothes, *اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَاتَّجَمَلُ بِهٖ فِيْ حَيَاتِيْ* and would give old clothes as *sadaqah* [charity]. He will stay in the protection of Almighty Allaah in the life and after death. Meaning, Almighty Allaah is his Guardian and the Protector.

(Ahmad:305, Tirmizee:3560, Ibne Maajah:3557)

Hazrat Ibne Saad (Allaah be pleased with him) narrates, during the holy war of Khandaq, Amar Bin Abd-e-Wud from the non-believers, who was very brave and daring, stepped in the ground and said, Muslims, if anyone amidst you is my competent then he should come.

After hearing this *Shayr-e-Khudaa* [The Lion of Allaah] Hazrat Alee Murtazaa (Allaah has blessed his face) moved forward and requested permission from the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) said, come closer! Hazrat Alee came closer.

فَاعْطَاهُ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ
وَسَلَّمَ سَيْفَهُ وَعَبَّأَهُ بِعِصَا مَتِّهِ وَقَالَ
اللّٰهُمَّ اَعْنُهُ عَلَيْهِ

Hence; the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) bestowed him his sword, and tied his sacred turban on his turban and prayed, O Allaah, help Alee against Amar Bin Abd-e-Wud.

Shayr-e-Khudaa [The Lion of Allaah] encountered him. Even though Amar was much stronger than many men but could not do anything in front of the attack of *Haidaree*. *Shayr-e-Khudaa* [The lion of Allaah] in only one stroke separated his head from his

body. All the infidels in nervousness ran away, and the Muslims became victorious.

(*Tabqaat Ibne Sa'ad*, vol-2, pg.52, *Subulal Huda*, vol-4, pg.378)

Hazrat Anas Bin Maalik (*Allaah be pleased with him*) says; when Hazrat Faatimah Binte Aasad (mother of Hazrat Alee Allaah has blessed his face) passed away, then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) came and sat near her head and said,

يَرْحَمُكَ اللَّهُ! فَإِنَّكَ كُنْتَ أُمِّي بَعْدَ أُمِّي
تَجُوعِيْنَ وَ تَشْبَعِيْنَ وَ تَعْرِينَ وَ
تَكْسِيْنِي وَ تَمْنَعِيْنَ نَفْسِكَ طَيِّبِ
الطَّعَامِ وَ تُطْعِمِيْنِي تُرِيدِيْنَ بِذَلِكَ
وَجْهَ اللَّهِ وَالْدَّارَ الْآخِرَةَ۔ (كنز العمال:
٢٨٢٥، سبل الهدى، ج ١١، ص ٢٨٤)

May Allaah be merciful on you, undoubtedly after my mother you were my mother, you yourself would remain hungry and would fill my stomach, would not wear [new clothes] yourself but would give me [new] clothes to wear, you would yourself not eat good food and would feed me, your only purpose was the happiness of Allaah and the house of the hereafter.

(*Kanzul Ummaal*: 24425, *Subulal Huda*, vol-11, pg.287)

After this the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered to give her a bath, after bath gave her shroud in his own sacred shirt. Then the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) ordered Usaamah Bin Zayed, Abu Ayyub Ansaari, Umar Bin Khattaab and called an Ethiopian slave to dig the grave.

(*Hilyatul Auliyyaa*, vol-2, pg.121)

Later the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) led the funeral prayers and then after coming to the grave made it broaden and levelled it, then he went in the grave and lied down himself and said,

الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي وَ يُمِيتُ وَهُوَ حَيٌّ
لَا يَمُوتُ اغْفِرْ لَأُمِّي فَاطِمَةَ بِنْتِ أَسَدٍ

All praise is for Allaah, who gives life and death and He is by Himself alive, He will never die; (O' Allaah), forgive my mother Faatimah Binte

وَلَقَدْ نَحْنُ حُجَّتُهَا وَأَوْسَعُ عَلَيْهَا مَدْخَلُهَا
بِحَقِّ نَبِيِّكَ وَالْأَنْبِيَاءِ الَّذِينَ مِنْ قَبْلِي
فَإِنَّكَ أَرْحَمُ الرَّحِيمِينَ
(حليۃ الاولیاء، ج ۲، ص ۱۲۱، كنز العمال:
۳۴۲۲۵، بیل الہدی، ج ۱۱، ۲۸۷)

Asad and explain her well the query (in grave the answer of the questions of the *Nakeeraien* [respected Angels]) and make her grave wide for her. For the sake of Your Prophet (Muhammad Sallal Laahu 'Alaiehi Wa Sallam) and for the sake of those Prophets who were before me, Undoubtedly You are the Most Merciful.

(Hilyatul Auliya, vol-2, pg.121, Kanzul Ummaal:34425, Subulal Hudaa, vol-11, pg.287)

Then said إِنَّمَا أَلْبَسْتُهَا قَبِيصِي لِتُكْسَى مِنْ حُلِّ الْجَنَّةِ وَاضْطَجَعْتُ مَعَهَا لِيُهَوَّنَ عَلَيْهَا I have made her wear my shirt so that Allaah may make her wear the dress of Paradise, and I lied down in the grave so that there would be ease and peace on her and she would get honour and peacefulness.

(Al-Isteeaab pg.774, vol-2, Kanzul Ummaal:34424)

Ameerul Mu'mineen Hazrat Umar-e-Faarooq (Allaah be pleased with him) said, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), the treatment that I have seen you doing [giving] with this lady I have not seen you doing it with anyone else? He said,

يَا عُمَرُ إِنَّ هَذِهِ الْمَرْأَةَ كَانَتْ أُمِّيَ الْبَقِيَّةِ وَلَدْتُنِي أَنَّ أَبَا طَالِبٍ كَانَ يَضُمُّ الصَّنِيعَ وَتَكُونُ لَهُ الْمَادِيَّةُ

O Umar, this woman was like my real mother, Abu Taalib would always entrust the obligation of bringing up and she would teach him politeness and refinement. Then said,

وَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَخْبَرَنِي عَنْ
رَبِّي عَزَّوَجَلَّ إِنَّهَا مِنْ أَهْلِ الْجَنَّةِ أَنَّ اللَّهَ
تَعَالَى أَمَرَ سَبْعِينَ أَلْفًا مِنَ الْمَلَائِكَةِ
يُصَلُّونَ عَلَيْهَا (المستدرک للحاکم: ۴۵۷)

Verily, I have been informed by Jibraa'eel (Salutations on him) from my Greatest Creator [Allaah] that this lady is amidst the dwellers of Paradise. And also have been informed that Almighty Allaah has ordered seventy thousand angels to read her funeral prayers.

(Al-Mustadrik Lil-Haakim:4575)

Hazrat Maulana Ruum (*Allaah have mercy on him*) says,

One day the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) went to a graveyard along with a funeral, when he came back *Ummul Mu'mineen* Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) touched his dress and started looking,

گفت پیغمبر چه می جوئی شتاب گفت باران آمد امروز از سحاب

Guft Paighambar Cheh Mee Juuee Shataab

Guft Baaraan Aamad Imrooz Az Sahaab

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, O Aaishah, what do you see? She said, today it is raining from the clouds

جا مہایت می بجویم در طلب ترنہ می بینم ز باران اے عجب

Jaamahaayat Mee Bajuyem Dar Talab

Tar Nah Mee Beenam Ze Baaraan Ae Ajab

And it's surprising, I am not seeing your clothes wet from this rain

گفت چه بر سر گفتندی از ازار گفت کردم آل روایت را خمار

Guft Cheh Bar Sar Figandee Az Izaar

Guft Kardam Aa Ridaayat Raa Khumaar

The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) said, what are you wearing on your head? She replied, I am wearing your Mubaarak *Chaadar* [blessed sheet]

گفت بہر آل نمود اے پاک حبیب چشم پاکت را خدا باران غیب

Guft Behr-e-Aa Numood Ae Paak Habeeb

Chashm-e-Paakat Raa Khudaa Baaraan-e-Ghaieb

He said, O sacred beloved, due to the blessing of wearing this sacred *chaadar* [blessed sheet], Allaah is showing your blessed eyes the rain of the Unseen

نیست آل باران ازیں ابر سماء ہست ابر دیگر و دیگر سماء

Neest Aa Baaraan Azeen Abr-e-Samaa

Hast Abr-e-Deegar Wa Deegar Samaa

That rain which you have seen it is not from this apparent sky,
Rather its clouds and sky is also different

اِس چنيس باراں زابر ديگر است رحمت حق در نزولش مضمير است

***Ieeñ Chuneñ Baarañ Ze Abr-e-Deegarast
Rahmat-e-Haqq Dar Nuzoolash Muzmirast***

Even the cloud of this kind of rain is a different one, from which it rains, and the Mercy of Allaah is kept hidden in this kind of pouring rain

(Masnavi Shareef, chapter #1)

Meaning because you wore my blessed sheet, due to this the curtains [veils] were removed from your eyes and the Unseen became clear and you saw the *Nooraani* [Luminous] rain of Allaah's Mercy.

Hazrat Maulana Ruum (*Allaah have mercy on him*) narrates another incident:

Once the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) removed his socks and kept them. And started doing *wuzu* [ablution]. When after doing ablution he started wearing socks, then a falcon came. He leaped and picked up a sacred sock. He took it up and turned it upside down, so a snake fell from it. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) asked the falcon, how did you know that there was a snake in the sock. The falcon replied,

مادر موزه به بينم در هوا نيست از من عكس تست اے مصطفى

***Maar Dar Mozah Babeenam Dar Hawaa
Neest Az Mann Aks-e-Tust Ae Mustafaa***

While flying in the air, my viewing snake in Your sock, is not from my side (any excellence), Rather O Muhammad Mustafaa (*Sallal Laahu 'Alaiehi Wa Sallam*), this is all due to Your reflection

Meaning while flying, when I passed over you, so from your sacred head until the sky there was a *Noor* [Luminance/Divine Light]. When I passed through this *Noor* the whole world became apparent to me, then I saw the snake in the sacred sock. And I immediately came and picked this sacred sock so that you may not wear it in inattentiveness. Seeing the snake in the sacred sock, this is not my

excellence, rather this is also your excellence. He said,

گرچہ ہر غیبے خدا مارا نمود دل دراں لحظہ بخت مشغول بود

Gar Cheh Har Ghaiebay Khudaa Maaraa Numood

Dil Daraan Lahzah Bahaqq Mashghool Bood

(Masnavi, chapter 3)

Although Allaah has given me the Knowledge of all Unseen, but at that time I was (such) busy in Almighty Allaah (that my attention was not towards this)

After this he said, that every Muslim should look at clothes etc., while wearing them.

(Baiehaqee:4249, Abu Nu'aiem, Masnavi)

It is clearly proven from the Holy Qur'aan that there are blessings in the clothes of the Beloveds of Allaah.

Therefore; Almighty Allaah said:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ
رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ
هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَٰلِكَ
لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٥٨﴾

(البقرہ)

And the Prophet [of Bani Israa'eel Ishmoeeel] said to them: "Surely, the sign of his [Taaluut] kingship is that there would come to you an Ark (of the Covenant) in which there is tranquillity of your heart from your Rabb, and the good relics left by the respected Moosaa and the respected Haaron, carried by the angels. Surely, in that is a big sign for you, if you believe."

(Holy Qur'aan, chapter Al-Baqarah, verse-248)

This trunk [Chest], of the wood of Shamshaad [Box Tree], was 3 yards [hands] long and 2 yards [hands] wide. Almighty Allaah descended it on to Hazrat Aa'dam (Salutations on him). Also; in it were the portraits of the Respected Prophets (Salutations on

them).^{*} This legacy kept transferring in succession, and reached Hazrat Moosaa (*Salutations on him*). After him it stayed with *Bani Israa'eel* [the Progeny of Israa'eel]. At that time, in it was the stick of Hazrat Moosaa (*Salutations on him*), clothes and sacred slippers and the turban and the blessed stick of Hazrat Haaroon (*Salutations on him*) and few pieces of tablets [planks].

Bani Israa'eel [the Progeny of Israa'eel] would keep this box which had these relics in front with respect during the war. And due to its blessing they would receive victory. Whenever they had any need, then they would keep it in the front and make *du'aa* [supplicate], and their desires would be fulfilled.

But when the conditions of *Bani Israa'eel* worsened, and immorality grew amidst them, so, Almighty Allaah empowered and prevailed the nation of Imaaliqah on them. They also snatched this trunk from them and took it away. Moreover, they kept it in an impure and dirty place and disrespected it. Due to this disrespect, they got engaged in several afflictions and difficulties and their five cities were destroyed and devastated. When they really became fearful and worried, then, a woman of *Bani Israa'eel* [the Progeny of Israa'eel] who was amidst them said, if you want safety, then take this trunk out of here, the cause of your destruction is the disrespect and dishonouring of this trunk. They also believed it, so at last they placed this trunk on a bull-cart, and let it be driven by two mischievous and out of control bulls and left it. The Angels brought it in front of *Bani Israa'eel* to their King Taaluut. Therefore; due to the blessings of these relics, with the Order of Allaah, Taaluut [King Saul] received victory. Also; the coming of this box became the sign of the Kingdom of Taaluut, the news of which is in this sacred verse, the Prophet of *Bani Israa'eel*, Prophet Ishmooeel [*Samuel*] (*Salutations on him*) gave.

(*Tafseer-e-Khaazin, Madaarik, Ibne Jareer, Khazaa'ul Irfaan pg.47*)

(*) These portraits [mentioned earlier in the trunk] were made by the Divine, they were not made by any human. It is not permitted to the humans to make the pictures of any living things. Almighty Allaah is the Real Artist and the Creator and the Owner, He makes whatever He Wills.

It is proven the respect and honouring of the sacred relics and clothing's of the Beloveds of Allaah, is a cause of goodness and blessing and their disrespect and dishonouring is a cause of destruction.

Now just pay little attention, if this is the condition of the greatness of the relics of Hazrat Moosaa and Haaroona (*Salutations on them*), than what will be the status of the greatness and excellence of the relics of *Huzoor Saiyyiddul-Mursaleen* [The Grand Chief of all the Prophets] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Of whom even Hazrat Moosaa (*Salutations on them*) had the desire of being a *Ummatee* [follower]. Without any doubt if Hazrat Moosaa (*Salutations on him*) was in the era of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) then he would have also done the reverence of his relics, the same way as the followers of the Holy Moosaa (*Salutations on him*) respected his relics.

Hazrat Yoosuf (*Salutations on him*) says:

ادْهَبُوا بِقِيَمِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ
أَبِي يَأْتِ بِصِيرًا (يوسف: 93)

Go with this shirt of mine, put it on my father's face, his eyes will be clear-sighted

(*Holy Qur'aan, chapter Yoosuf, verse.93*)

Therefore; when his shirt was placed on the face of Hazrat Yaqoob (*Salutations on him*) so immediately his eyes became bright and healed and his eyesight came back. This was the miracle and excellence of Hazrat Yoosuf (*Salutations on him*).

When the sacred shirt of Hazrat Yoosuf (*Salutations on him*) has so much blessings and healings. Then the sacred clothes of *Hazrat Saiyyiddul-Mursaleen* [The Grand Chief of all the Prophets] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and his sacred belongings will have how much blessings and cure, which kept touching the blessed body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

This is the reason that the respected Companions (*Allaah be pleased with them*) would consider the sacred clothes and all those

belonging that had the honour of touching the blessed body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) as being very blessed, profitable and dispeller of difficulties and disease. They would do immense reverence and respect of them. They would consider having any relic with them much better than the world and whatever is in it. On this so many authentic *Ahaadees* are the evidences, which cannot be quoted in this brief book, but some *Ahaadees* are presented below as a "handful from the pile, [to explain]."

Ummul Mu'mineen Hazrat Zaienab Binte Abee Salamah (*Allaah be pleased with them*) came in the honourable presence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). He was taking a bath at that time,

فَنَضَجَ فِي وَجْهِهَا قَالَتْ فَلَمْ يَزَلْ مَاءَ
السَّابِاقِ فِي وَجْهِهَا حَتَّى كَبُرَتْ وَعَجَزَتْ
(الاستيعاب، ص ٤٥٦، اسد الغاب: ٢٩٥٨)

Then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sprinkled water on her face. The narrators say, that her face became so radiant and beautiful that even in old age the radiance of youthfulness and lustre did not diminish from her face.

(*Al-Isteeaab*, pg.756, *Uddul Ghaabah*: 6958)

The water was just a mediator to deliver the effects of the sacred hands, because water might have been wiped away or may have dried but even after its being extinct [diminishing] the effect of the sacred hand did not diminish, rather it remained on her face years after year. The prominence of the effects of aging is a natural process. Due to the dryness of moisture, the kind of looks appear in old age, it is not necessary to explain. The eyes penetrate inside, the bones of the cheeks become prominent, the skin loosens and wrinkles appear. Thus; no matter how beautiful a person is, after the prominence of old age effects, their beauty and youthfulness does not remain. But the effect of the sacred hand was what an effect, which by stopping the natural effect kept surfacing the effect of youthfulness.

Although, the Doctors and Curers have prescribed many medicines, so that in old-age the condition of the face would not change and the radiance of the face would remain. But this is not possible that the glory of youth would remain with them. This quality and blessing was only in the sacred hands of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) by which even in old age the lustre of youth persisted.

Hazrat Anas (Allaah be pleased with him) narrates:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدَمُ الْبَدِينَةِ بِأَنْبِيتِهِمْ فِيهَا الْمَاءُ فَبَايُتِي بِأَنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهَا فَرَبَّسَا جَاءَهُ فِي الْغَدَاةِ الْبَارِدَةِ فَيَغْسُ يَدَهُ فِيهَا

That when the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would be free after the Salaah of Fajr, then the children of Madinah Munawwarah would be present in his sacred honour with their bowl in which there would be water. He would dip his sacred hands in each bowl. Sometimes, it would be cold [weather] then also the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would do like this.

(مسلم شريف: ٦٠٣٢)

(Muslim Shareef: #6042)

Those children would take that water to their homes and would drink this water like relic.

See, any medicine was not mixed in this water, just by the touch of the sacred hand it becomes an expert prescription for all the illnesses. Therefore; the needy of the cure for physical and spiritual diseases would be present in groups for receiving this elixir of life. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would also with his greatness of being the Mercy for all the Worlds would not deprive anyone. Rather even by tolerating discomfort he would put his sacred hand in cold water in the weather of winter. By this it also proves that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) himself allowed, the belief of the effect, of his sacred hands otherwise he would have stopped them. No rather in practical way

allured the people towards it. And Almighty Allaah for increasing the belief of the people would bestow cure from it. Now, how can it be correct to think that, this kind of belief is *Shirk* [polytheism] and *Bid'at* [innovation] ?

When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would do *Wuzu* [ablution] then to get the water of ablution, amidst the people present, they would reach to the extent of fighting. And then whoever would get it, he would rub it on his face by considering it a relic.

(*Bukhaari Shareef:187,189*)

Hazrat Abu Juhaiefah (*Allaah be pleased with him*) says, that I came in the honourable presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), he was wearing a maroon leather *Qubah* [long robe].

وَرَأَيْتُ بِلَا لَا أَخَذَ وَضُوءَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَأَيْتُ النَّاسَ
يَتَنَدَّرُونَ ذَلِكَ الْوَضُوءَ فَكُنْ أَصَابَ
مِنْهُ شَيْئًا تَسْمَحُ بِهِ وَمَنْ لَمْ يُصِبْ مِنْهُ
شَيْئًا أَخَذَ مِنْ بِلَلٍ يَدِ صَاحِبِهِ

(بخاری شریف: ۳۷۶)

I saw Hazrat Bilaal that he took the ablution water of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and drank it and the people were running to get this water. Whoever would get some from it he would rub it (on his face and hands). And those who would not get any, they would take the wetness from the hands of others and rub it.

(*Bukhaari Shareef:376*)

The Quraiesh of Makkah sent Urwah Bin Masood who had not yet become Muslim to inquire about the condition of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). He came and went back after seeing the conditions and informed the Quraiesh like this.

يَا قَوْمُ! وَاللَّهِ لَقَدْ وَفَدْتُ عَلَى الْمَلُوكِ
وَوَفَدْتُ عَلَى قَيْصَرَ وَكِسْرَى وَالنَّجَاشِي
وَاللَّهِ إِنْ رَأَيْتُ مَلِكًا قَطُّ يُعْظِمُهُ

O nation, Oath on God undoubtedly I have been present in the courts of *Kaiser* [Caesar] and *Kisraa* [Chosroes] and *Najashee* [Negus] and great Emperors. Oath by God,

أَصْحَابُهُ مَا يُعَظِّمُ أَصْحَابُ مُحَمَّدٍ
 (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مُحَمَّداً وَاللَّهُ إِنْ
 تَنَحَّمَ نَحَامَةً إِلَّا وَقَعَتْ فِي كَفِّ رَجُلٍ
 مِنْهُمْ فَدَلَّكَ بِهَا وَجْهَهُ وَجِلْدَهُ وَإِذَا
 أَمَرَهُمْ ابْتَدَرُوا أَمْرَهُ وَإِذَا تَوَضَّأَ كَادُوا
 يَقْتَتِلُونَ عَلَى وَضْءٍ ۖ وَإِذَا تَكَلَّمَ
 خَفَضُوا أَصْوَاتَهُمْ عِنْدَهُ وَمَا يَحْدُونُ
 إِلَيْهِ النَّظَرَ تَعْظِيماً لَهُ وَإِنَّهُ قَدْ عَرَضَ
 عَلَيْكُمْ خُطَّةٌ رُشِدًا فَاقْبَلُوهَا

(بخاری شریف: ۲۷۳۱)

I have never seen any such king, whose companions would respect him this way, like the companions of Muhammad [Sallal Laahu 'Alaiehi Wa Sallam] respect Muhammad [Sallal Laahu 'Alaiehi Wa Sallam]. Oath by God, when he spits or throw mucus and phlegm, then it is on the hands of his, one or the other companions. Which they would rub on their faces and body. And when he gives them order then all of them run for obedience. And when he does ablution so all of them fall and fetch in such a way to get the water of ablution that as if they will momentarily start fighting. And when he speaks then all of them become quite and in respect do not even raise their eyes towards him. He has presented a good Order to you, my advice is this, that you accept it.

(Bukhaari Shareef: 2731)

There are few points in this narration worth attention:

Firstly, the used water is not considered intellectually and habitually worthy that it should be taken and rubbed on our body or on the face. And as far as the spit, mucus and phlegm etc., is concerned, regarding them, this cannot be even imagined that any right minded person will rub it on his face.

Secondly, usually the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would carry out his ablution at the time of *Salaah* in a general crowd. So; that the people would learn and that also would be done several times daily.

Thirdly, at the time of *wuzu* [ablution] all those things which are mentioned in this sacred *Hadees*, they would take place in the presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) and he would observe them himself. But he never said this, you people are doing what kind of indecent and improper thing.

Fourthly, beside this the respected Companions (*Allaah be pleased with them*) were very respectful and cultured, but daily at the time of *wuzu* [ablution] in acquiring the used water and spit etc., there would be such a throng of people forcing their way. That the viewer would imagine, that there might be a war and conflict and that also in the presence of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Then on this, the staying quiet and acceptance of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? How greatly astonishing is this?

It is acknowledged that for the respected companions there was a great value and status of this used water and sacred mucus. Because they knew that after touching the sacred body this water has completely become blessing and *Noor* [Luminance/Divine Light]. And blessing, cure and *Nooraaniyat* [Divine luminosity] should be attained from this water. Those sacred eliminations [scintillation] which had the quality of being joined with the sacred body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) by rubbing them on the faces they would achieve the honour in both the worlds. Hence; like ardent lovers they would sacrifice themselves on it and would make great efforts to acquire them. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would also respect their emotions of love, so that their passion would increase and they would open heartedly do such things which would be a cause of their spiritual elevation. Moreover; this was his actual purpose. If this was not the cause, then who would have dared to do such a thing, in the honourable presence of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Now the fair minded people should pay attention that the respected Companions (*Allaah be pleased with them*) who according to the intelligence and in *Shari'ah* [Islaamic Law] were more superior in status than us. When they consider the sacred eliminations of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) superior themselves

rather a cause of acquiring blessings and excellences, then who are we, to acclaim to be equal and be like *Huzoor Pur Noor* [The Grand Prophet filled with the Divine Light], *Saiyyiddul Mursaleen* [The Chief of all the Prophets], *Rahmatulil Aalameen* [The Mercy for all the Worlds] (*Sallal Laahu 'Alaiehi Wa Sallam*). If these narrations are kept in front, then we have to say, what do we say about *Huzoor Pur Noor* [The Grand Prophet filled with the Divine Light] (*Sallal Laahu 'Alaiehi Wa Sallam*), even the sacred eliminations of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) are more superior and elite than us.

Hazrat Asmaa Binte Abi Bakr Siddeeq (*Allaah be pleased with them*) had the sacred robe of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

قَالَتْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَلْبِسُهَا فَتَحْنُ نَعْسِلُهَا لِلْمَرْضَى
يُسْتَشْفَى بِهَا

(مسلم: ٥٣٠٩، بيل الهدى، ج ٤، ص ٢٩٤)

She narrates, that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would wear this *jubbah* [robe]. We would wash it and let the sick drink [water] for the purpose of healing and they would be healed.

(*Muslim Shareef:5409, Subulal Huda, vol-7, pg.297*)

Imaam Ibne Maamoon (*Allaah be pleased with him*) narrates:

That we had one bowl from the bowls of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

فَكُنَّا نَجْعَلُ فِيهَا الْمَاءَ لِلْمَرْضَى
فَيُسْتَشْفَوْنَ بِهَا

(شفاء شريف، ج ١، ص ٦٣٨)

We would put water in it for the purpose of healing and would make the sick people drink it so they would be healed.

(*Shifaa Shareef, vol-1, pg.638*)

Hazrat Muhammad Bin Jaabir (*Allaah be pleased with him*) narrates:

That a piece of the sacred shirt of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) was with us.

نَغْسِلُهَا لِئَلَّا يَرْضَى يَسْتَشْفِي بِهَا

(ابن عدی: ۱۶۴۶، اصابع: ۳۶۳۹)

We use to wash it for the purpose of healing and make the sick people drink it so they would be healed.

(Ibne Adee:1646, Al Isaabah:3639)

Hazrat Khidaash Ibne Abee Khidaash (*Allaah be pleased with him*) had a bowl of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which he had taken from the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hazrat Umar-e-Faarooq (*Allaah be pleased with him*) would sometimes go to the house of Hazrat Khidaash, he would ask for the same bowl from him. Would fill it with Zam Zam water and drink it, and would sprinkle drops on his face.

(*Al Isaabah Translation of Hazrat Khidaash:2231, Kanzul Ummaal:35908*)

Hazrat Umar-e-Faarooq (*Allaah be pleased with him*) was even beside this very cautious in such kind of matters but after going to the house of Hazrat Khidaash (*Allaah be pleased with him*) and by taking this bowl, and placing water in it, and honouring the head and the face, is an evidence of this thing, that he also accepted the blessing of this bowl. Although; he knew that the bowl has been washed many times and has been used, but this was his belief that even if the bowl has been touched once by the sacred hands, it is a cause of blessing forever.

Hazrat Aasim (*Allaah be pleased with him*) narrates:

That I saw a very beautiful and wide bowl of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) with Hazrat Anas (*Allaah be pleased with him*) which was made of Fagus wood and there was a ring of iron on it. Hazrat Anas (*Allaah be pleased with him*) wanted that instead of iron would place a ring of gold or silver. But Hazrat Abu Talhaa (*Allaah be pleased with him*) said, a thing which has been made by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) it should not be changed. After hearing this Hazrat Anas (*Allaah be pleased with him*) left it as it was.

And said,

لَقَدْ سَقَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي هَذَا الْقَدَحِ أَكْثَرَ مِنْ كَذَا وَكَذَا
(بخاری شریف: ۵۶۳۸، سبل الہدی، ج ۷، ص ۲۳۲)

I have several times given water [to drink] to the Prophet of Allaah (Sallal Laahu 'Alaiehi Wa Sallam) in this bowl.

(Bukhaari Shareef: 5638, Subulal Huda, vol-7, pg.232)

The same bowl was bought from the inheritance of Hazrat Nazar Bin Anas (Allaah be pleased with him) for 8 million [8 lakh] Dirham. Imaam Bukhaari (Allaah have mercy on him) narrates, that he saw this bowl in Basra and have drank water in it.

(Sharah Shumaail Baijuuri reference to Sharah Manavi)

Hazrat Abdul Laah Bin Unaies (Allaah be pleased with him) narrates, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) sent me to slay Khaalid Bin Sufyaan Bin Nubaieh Al Huzali. When after slaying I came back in the honourable presence then the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) bestowed me his Asa Mubaarak [the sacred stick]. And said,

تَخْضُرُ بِهِ فِي الْجَنَّةِ

Go in the Paradise with this.

That Asa Mubaarak [the sacred stick] stayed with Hazrat Abdul Laah, when the time came for his passing away. Then he made the will that by keeping this stick with me in my shroud bury it with me. Therefore; it was done like this.

(Zarqaani Alal Mawaahib, vol-2, pg.126, Hayaatul Haiewaan, vol-2, pg.226, Baiehaqee, vol-4, pg.41, Abu Nu'aim:445, Subulal Huda, vol-6, pg.37, Al Bidaayah, vol-4, pg.160)

Hazrat Muhammad Bin Seereen narrates, that Hazrat Anas (Allaah be pleased with him) had with him a small sacred stick of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). When he died then according to his will it was buried with him.

(Baiehaqee, vol-7, pg.279, Ibne Asaakir, vol-9, pg.378)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also wore a ring of silver. On which in three lines it was

engraved محمد رسول الله [Muhammadur Rasoolul Laah], on the lower line was محمد [Muhammad] [Sallal Laahu 'Alaiehi Wa Sallam], in the middle was رسول [Rasool] and on the top line was الله [Allaah].

(Bukhaari:5878, Bazaar:7050, 7157, Subulal Huda, vol-7, pg.323)

When the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) would send letters to the Kings then he would put the seal with this ring.

(Bukhaari:5875)

The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) also wore such a ring, in which there was a gemstone.

(Bukhaari:5870, Muslim:5478)

Hazrat Abdul Laah Bin Haazim had a black *Imaamah* [turban] with him, which he would wear on Friday's, and on the Eid's, and when he would be victorious in wars. Then he would wear it as a relic and would say, that this turban was placed on me [made to wear] by the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam).

(Al Isaabah:4660)

Hazrat Abu Abdul Laah says, that my grandfather had a quilt of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). When Hazrat Umar Bin Abdul Azeez (*Allaah be pleased with him*) was made the caliph, then he sent this message to his respected grandfather to bring that quilt. Thus; he brought this quilt by wrapping it in leather. Hazrat Umar Bin Abdul Azeez (*Allaah be pleased with him*) started rubbing it on his face.

(Taareekh-e-Sagheer Imaam Bukhaari:1102)

Hazrat Sahl Bin Sa'ad (*Allaah be pleased with him*) narrates, that a woman brought a shawl [*Chaadar*] in the honourable presence of Huzoor Sarwar-e-Aalam [The Grandest Chief of the Worlds] (Sallal Laahu 'Alaiehi Wa Sallam) and said, Yaa Rasoolal Laah (Sallal Laahu 'Alaieka Wa Sallam), I have knitted this shawl with my own hands. And have brought it for you. He accepted it, then by tying it as a wrap [*lungi/dhoti*] came towards us. One amidst the companions saw this and said, this is what a good *chaadar* [shawl], Yaa Rasoolal

Laah [Sallal Laahu 'Alaieka Wa Sallam], make me wear it. The Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) replied, all right. Therefore; after sometimes the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) got up from the gathering and left. Then when he came back, that shawl was folded, and it was with him. This he sent to that companion who requested. The respected companions said to him, you did not do good by asking for the shawl. Even though you know that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) never rejects the demand of anyone and at this time the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) needed it.

فَقَالَ الرَّجُلُ وَاللَّهِ مَا سَأَلْتُهَا إِلَّا
لِتَكُونُ كَفَنِي يَوْمَ أَمُوتُ قَالَ سَهْلٌ
فَكَانَتْ كَفَنَهُ

(بخاری شریف: ۱۲۷۷)

He said that Pledge by Allaah, I only asked for this reason, so that on my death, this shawl (which has touched his body) would become my shroud. Hazrat Sahl says that the same sacred shawl became his shroud.

(Bukhaari Shareef:1277)

Hazrat Abu Bardah (*Allaah be pleased with him*) says:

أَخْرَجَتْ إِلَيْنَا عَائِشَةُ كِسَاءً مُلَبَّدًا
وَإِذَا رَا غَلِيظًا فَقَالَتْ قُبِضَ رَوْحُ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَيْنِ

(بخاری: ۳۱۰۸، مسلم: ۵۴۴۲)

Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*) took out a Kisaa [Kambli/shawl] on which there were many patches and a thick waist wrap [Tehband/izaar] and showed it and said, that the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) passed away [departed] in both these.

(Bukhaari:3108, Muslim:5442)

Hazrat Abdul Rahmaan As-Sulami (*Allaah be pleased with him*) narrates that Ahmad Bin Fazluwaieh was very pious, a great warrior and a great archer. He had a bow, which the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had held in his sacred hands. He says,

مَا مَسَسْتُ الْقَوْسَ بِيَدَيَّ إِلَّا عَلَى

Since; I have found that the Holy Prophet (Sallal Laahu 'Alaiehi Wa

طَهَارَةً مُنْذُ بَلَغَنِى أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَخَذَ النُّقُوسَ بِيَدِهِ
(شفاء شريف، ج ۲، ص ۴۴، سبل الهدى:
ج ۱۱، ۴۵۱)

Sallam) has taken this bow in his hand. I have never touched it without *wuzu* [ablution].

(*Shifaa Shareef: vol-2, pg.44, Subulal Huda, vol-11, pg.451*)

Imagine the love and devotion of this great holy warrior that he never touched that bow without ablution which was taken by the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in his sacred hand. It was the result of this respect and honour that he became famous and well known in this skill [Archery]. If the famous *Muwahhideen* [Unitarians] of this era were present during that time, then they would have not missed a chance to prove him to be a *Kaafir* [infidel].

They would have given this reason for it that he gave an ordinary bow so much respect that made it equal to the Holy Qur'aan, لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ [But do not touch it except those who are in ablution [*wuzu*]]. (*Holy Qur'aan chapter Al Waaqi'ah, verse.79*). This verse was revealed in the honour of the Holy Qur'aan and they have made it in the honour of the bow. And have also proved it practically, that he never touched the bow without ablution. To make a *Bid'at-e-Sa'eed* [good innovation] in to *Waaajib* [mandatory] surely, takes you to the extent of *Kufr* [infidelity]. Anyway in one way or the other, they would have surely made him *Kaafir* [infidel] and *Bid'ati* [innovator].

But the sacred scholars of this great times did so much appreciation of his this action that it is not possible to do more than this. That without denying rather as a praise, narrated this in the books of *Ahaadees*. So; that coming generations would value it, and would learn respect and honour from his this action.

Hazrat Usmaan-e-Ghani (*Allaah be pleased with him*) had *Asaa Mubaarak* [sacred stick] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in his hand. Al Ghafaari in a state of anger, tried to take it from his hands and placed it on the knee and with force tried to break it. There was a loud noise from all sides, hey, what are you

doing? But he did not listen and eventually broke it. With this, a sore developed in his knee, which is called *Akilah*. Which penetrates in the body and after sometimes it was required to cut off the leg, and not even a year had passed when he died due to its pain

(*Shifaa Shareef*: vol-1, pg.638, *Al Bidaayah*, vol-7, pg.196, *Siyaru I'laam un-Nubalaa*, pgs.196, 275)

It is obvious from this that there was not any poisonous substance in the stick which made an effect on his leg. Rather it was the result of disrespect which he did of the sacred stick. Remember that the one who disrespects his destruction is inevitable. Moreover; sometimes for warning [admonition] he is also visibly destroyed. Now from here this can be evaluated when due to the disrespect of his relics he is liable of destruction, than what will be the result of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) himself.

از خدا خوائیم توفیق ادب بے ادب محروم ماند از فضل رب

***Az Khudaa Khawaaheem Taufeeq-e-Adab
Bay Adab Mahroom Maand Az Luft-e-Rabb***

We should plea Allaah for the ability to respect
As the disrespectful remains isolated from the Graciousness of
Allaah

Hazrat Abu Mahזורah (*Allaah be pleased with him*) had a bunch of hair on the front part of his head,

إِذَا قَعَدَ وَأَرْسَلَهَا أَصَابَتْ الْأَرْضَ
فَقِيلَ لَهُ أَلَا تَحْلِقُهَا فَقَالَ لَمْ أَكُنْ
بِالَّذِي أَحْلَقُهَا وَقَدْ مَسَّهَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ

(کنز العمال: ۲۳۱۹۸، شفا شریف، ج ۲، ص ۴۴، سبل الہدی، ج ۱۱، ص ۴۵۱، مدارج النبوة، ج ۱، ص ۳۱۶)

When he would sit, and would leave it, then it would go and touch the ground. He was told, why do you not get it cut. He said, I will certainly not get it cut, because it has been touched by the sacred hand of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

(*Kanzul Ummaal*: 23198, *Shifaa Shareef*, vol-2, pg.44, *Subulal Hudaa*, vol-11, pg. 451, *Madaarijun Nubuwwat*, vol-1, pg. 316)

The respected companions (*Allaah be pleased with them*) knew that whichever thing is touched by the sacred hand or the holy body definitely blessings have come in it. Then someone would take this blessing with him in the grave, and someone would leave in this world for the betterment of the Muslims. If Hazrat Abu Mahzoorah (*Allaah be pleased with him*) would had that sacred haircut, then they would have been distributed amongst the people from one hand to another and this relic would have not stayed with him. For him to get them cut is one thing, out of question, he would not even ever part them, so that the condition they were in at the time of touching, there might not be any change in it. *Subhaanal Laah*, what a caution and what a belief! Actually; all these are wonderful gestures of love and adoration. These respected people had adoration for the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) which would appear all the time in a new form.

Doctor Allaamah Iqbaal says,

دیں سراپا سوختن اندر طلب انتہا یں عشق و آغازش ادب

Deen Saraapaa Sokhtan Andar Talab

Intihaa-yesh Ishq-o-Aaghaazash Adab

The whole *Deen* is to completely keep burning in
[the fire of] desire

It's ending is *Ishq* [love] and beginning is respect

زندگی را شرع و آئین است عشق اصل تہذیب است دین، دین است عشق

Zindagee Raa Shara-o-Aaeenst Ishq

Asl Tahzeebast Deen, Deenast Ishq

Ishq [love] is the law of life, is the constitution of the life of
religion, is the reality of civilization

And the religion itself is *Ishq* [love]

دیں نہ گردد پختہ بے آداب عشق دین گیر از صحبت ارباب عشق

Deen Nagardad Pukhtah Bay Aadaab-e-Ishq

Deen Bageer Az Suhbat-e-Arbaab-e-Ishq

Deen [religion] does not become firm [strong] without learning
the etiquettes of Love

Acquire religion by staying in the company of the
one's with love

Hazrat Ismaa'eel Bin Yaqoob Taiemi (*Allaah be pleased with him*) says that Ibne Munkadir would lay down and roll in a specific place in the courtyard of Masjid Nabwi. He was asked the reason of doing this. Hence; he said, that I have seen the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) at this place in the dream.

(*Wafaa ul Wafaa*, vol-4, pg.218)

Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) was seen:

وَاضْعَايَدَا عَلَى مَقْعَدِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَبِينُ الْبَسْبَرِ ثُمَّ وَضَعَهَا عَلَى
وَجْهِهِ (شفاء شريف، ج ٣، ص ٣٣، سبل
الهدى، ج ١١، ص ٣٥١)

That on the holy pulpit, the place that was for the sitting of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), he would rub his hands there, then he would touch [spread] them on his face.

(*Shifaa Shareef*, vol-3, pg.44, *Subulal Huda*, vol-11, pg.451)

Here is a point to pay attention, that a great companion like Hazrat Abdul Laah Bin Umar (*Allaah be pleased with them*) did this act in front of the people. It is evident from this that the aim of him was to prove that it is included in our belief, what is the sacred body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), even if his clothes are touched to any place that place also become sacred. The way of acquiring blessing from this place is, to touch your hand to that place, and place it on that part of your body which is considered of the highest status, meaning the face.

Hazrat Wahab Bin Munabbaih (*Allaah be pleased with him*) narrates:

That there was a very sinful person in *Bani Israa'eel* [The Progeny of Israa'eel], who disobeyed Allaah for two hundred years. When he died, the people threw him at such a place where garbage was thrown. At that time, Hazrat Moosaa (*Salutations on him*) was revealed [from Allaah] to pick that person and bring him from that place, and read Salaah [funeral prayers] for him, and bury him. Hazrat Moosaa (*Salutations on him*) said, O Allaah, *Bani Israa'eel* bear witness that this person has been disobeying You for two hundred years. It was Stated [By Allaah], this is true but it was his habit,

كُلَّمَا نَشَأَ التَّوْرَةَ وَنَظَرَ إِلَى اسْمِ مُحَمَّدٍ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبَّلَهُ وَوَضَعَهُ عَلَى
 عَيْنَيْهِ وَصَلَّى عَلَيْهِ فَشَكَرْتُ ذَلِكَ لَهُ وَ
 غَفَرْتُ ذُنُوبَهُ وَرَزَوْتُهُ سَبْعِينَ حَوْرَاءَ
 (حليۃ الاولیاء لابن نعیم، ج ۴، ص ۴۲، وسیرت
 حلبیہ، ج ۱، ص ۸۰، بل الہدی، ج ۱، ص ۴۱۲،
 حجة الله على العالمین، ص ۹۵)

That when he would open Holy Taurat [Toraah] and would see the sacred name of My Beloved Hazrat Muhammad (Sallal Laahu 'Alaiehi Wa Sallam) so, he would kiss it and place it on the eyes and would read Durood [Peace] upon him. Therefore; I have forgiven him and have given seventy Houries [Hoor] in his Nikaah [marriage].

(Hilyatul Auliyaa, Abu Nu'aiem, vol-4, pg.42, Seerat-e-Halabiyah, vol-1, pg.80, Hujjatul Laahi 95, Subulal Huda, vol-1, pg.412)

It is proven by this narration that by the blessing of kissing the place of the sacred name of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam), the sinner of two hundred years became the dweller of Paradise and favoured in the court of Almighty Allaah.

It is proven by the previous Hadees that blessing was attained from that place where the special clothing's of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) were touched. It is learnt from this Hadees that the blessings were attained from that place where the sacred name of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) was written. And in the way of respect, after kissing it was placed on the eyes. Even though; is there any connection of the sacred Personality with the written words, it's only this much, that they are the evidence of his sacred personality. Thus; there is no personal connection between the evidences and denoting's, even besides this full blessings were received from this written name.

The sacred pulpit of the Highly honourable Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) had three statuses. He would sit on the highest level and would keep his sacred legs on the middle level. After him Hazrat Siddeeq-e-Akbar (Allaah be pleased with him) in his era of caliphhood, in due respect would sit in the middle status and would keep his feet on the lowest level. Hazrat Faarooq-e-A'zam (Allaah be pleased with him) in the era of his caliphhood, would sit on

the lowest level and would keep his feet on the ground.

When the era of Hazrat Usmaan Ghani (*Allaah be pleased with him*) came, then he increased the level of the sacred pulpit. After leaving the three levels of the top, he stood on the first level of the extension.

(*Kashful Ghumah, Wafaa ul Wafaa, vol-2, pg.10*)

Hazrat As'sad Bin Zuraarah presented a *Charpaee* [hand woven wooden bed] in the sacred honour of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*), whose legs were made up of the wood of *Saagwaan* [Teakwood]. The Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would rest on it. When the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) had sacred departure then he was placed on it. After this Hazrat Siddeeq-e-Akbar (*Allaah be pleased with him*) was also placed on it. Then as a relic people would place their departed one's on it. In the era of Banu Umaieyyah this bed was sold in the legacy of Hazrat Aaishah Siddeeqah (*Allaah be pleased with her*). Abdul Laah Bin Ishaaq bought its planks for four thousand [4000] *Dirhams*.

(*Zarqaani Alal Mawaahib, vol-5, pg.96, Subulal Huda, vol-7, pg.354*)

Hazrat Abdur Rahmaan Bin Zaied Iraqi says, that in Rabzah we came in the presence of the companion Hazrat Salamah Bin Al Akwa. He extended his hand towards us and said, with this hand I took the allegiance [*Baie'at*] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). Hence; we kissed his hand.

(*Ibne Asaakir: 2620, Tabqaat Ibne Sa'ad, vol-4, pg.229*)

Shaiekh-ush Shuyookh Hazrat Maulana Shaah Abdul Haqq Muhaddis Dehlvi (*Allaah have mercy on him*) says:

مروی است کہ بعضی از متردکات پیغمبر
صلی اللہ علیہ وسلم پیش عمر بن عبد العزیز بود و آنرا در
خانه مضبوط نگاه می داشت و هر روز

It is narrated that amidst the legacies of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) some things were with Hazrat Umar Bin Abdul Aziz. He had kept them preserved in a

یکبارے می رفت و آں ہارا زیارت می
 کرد دگاہ بود کہ چوں بعضے از اشراف پیش
 وے می آمدند ایشان را در آن خانہ می برد، و
 آں ہارا بایشان می نمود و می گفت میراث
 من اکرم اللہ و اعز کم بہ و گویند در خانہ
 سریرے و بالشتے از ازا دیم کہ حشو آں
 لیف خرما و یک جفت موزہ و قطیفہ و آسیا
 دستی و کننا کہ وراں چند تیر بود و گویند کہ
 در آن قطیفہ اثر و سخ سر مبارک وے بود و
 مردے ز حمتے عظیم داشت و شفائی یافت
 از عمر بن عبدالعزیز التماس نمودند کہ بعضے
 از اں سخ بشویند و باسعوط در بینی بیمار چکا
 نیدند بیمار شفا یافت

(مدارج النبوت، ج ۲، ص ۶۰۸)

room and once every day would do their Ziyaarat [view them]. Amongst the legends if anyone would come to meet him, then he would also let them do Ziyaarat [to view] of them. And would say, my legacy [wealth] is actually this, may Allaah give you also honour due to the blessings of these relics. It is said, in that room there was a wooden bed, leather pillow which was filled by the leaves of dates, a pair of socks, quilt, flour-mill [manual] and a quiver which had a few arrows. The sacred quilt had the effect of the oiliness of the sacred head of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam). A person had a severe illness which would not be cured. In the honour of Hazrat Umar Bin Abdul Azeez it was requested that by his permission some oil would be washed from here and would be dropped in the nose of the sick person. He was cured.

(Madaarijun Nubuwwat, vol-2, pg.608)

Hazrat Imaam Qaazi Iyaaz (Allaah have mercy on him) says:

Respecting and revering all those places and things that had the honour of touching the sacred body of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) is in reality the respect and reverence of the Holy Prophet (Sallal Laahu 'Alaiehi Wa Sallam) and a cause of a great goodness and blessing. To the extent,

وَ اَوَّلُ اَرْضٍ مَسَّ جِلْدَ البُصْطَفَى
 تُرَابُهَا اَنْ تَعْظَمَ عِرْصَتُهَا وَ تَنْمَّ

Even the soil of the ground which has the honour of touching the sacred body of the Holy Prophet (Sallal Laahu Alaiehi Wa Sallam) it is

نَفَحَاتُهَا وَتُقَبَّلُ رُبُوعُهَا وَجُدُرَاتُهَا
(شفاء شریف، ج ۲، ص ۴۶، سبل الہدی، ج ۱۱،
ص ۴۵۳)

mandatory that even the grounds of it, are also respected. And its air is also smelled. And its doors and the walls are also kissed.

(Shifaa Shareef: vol-2, pg.46, Subulal Huda, vol-11, pg.453)

Hence; the respect and reverence of the Beloved, the places of the Beloved, the clothing's, the relics should be done. This is the reason that Hazrat Imaam Maalik (*Allaah have mercy on him*) gave order of hitting thirty [30] lashes to a person, who said that the sand of Madinah Munawwarah is bad. He said, the land on which the Greatest of the Creation is resting, you say, that the sand of this sacred ground is bad, you are worthy of this, that your head is effaced away.

(Shifaa Shareef, vol-2, pg.128, Subulal Huda, vol-11, pg.452)

جس خاک پہ رکھتے تھے قدم سید عالم اس خاک پہ قرباں دل شیدا ہے ہمارا

**Jis Khaak Peh Raktay Thhay Qadam Saiyyid-e-Aalam
Is Khaak Peh Qurbaan Dil-e-Shaidaa Hai Hamaaraa**

The soil [sand/path] on which the Chief of the Worlds would
keep His blessed feet,

Our loving heart is sacrificed on that soil [sand/path]

When the devoted eyes see the soil of Madeenah with the glances filled with love then every particle of Taiebah and Bathaa [names of this sacred city] shines by becoming the enlightening sun of the world.

خاک طیبہ از دو عالم خوش تر است وے خنک شہرے کہ دروے دلبر است

Khaak-e-Taiebah Az Duaalam Khushtarast

Wai Khunak Shehray Keh Dar Wai Dilbarast

The soil of Madinah is superior than both the worlds
Such serene [peaceful] city, as in it, is my [honourable] Beloved

Benefits

- 1) Keeping a cap under the turban is the *Sunnah* [Tradition] of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).
- 2) The sacred dress of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is filled with blessings, is the dispeller of evils and illnesses.
- 3) Whichever thing is touched with the sacred body of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) it will be very blessed and worthy of reverence. Therefore; every particle of the city of the Beloved Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is much blessed and worthy of respect and it has association with the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

Beside; this many benefits are proven, if you see it with the eyes of *Ieemaan* [The eyes which belief].

Conclusion

It is a reality that a human is powerless in adorning the sacred appearance of the Beloved Holy Prophet, *Shaaafa-e-Yaumun-Nushoor* [The Intercessor of the Day of Judgement] (*Sallal Laahu 'Alaiehi Wa Sallam*), within literal articulations. The words are powerless, the universe is limited with its dimensions but his qualities, attributes and excellences are limitless. The pen and tongue, are unable to explain his true features and appearance. Anyhow, according to my powers and capabilities, I have presented a slight impression of his sacred appearance within the cape of my broken words. The aim of expression is not knowledge and excellence because *Man Aanam Kay Man Daanam* [I know what I am], instead it is only devotional tribute in the pre-eminent court of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*).

گر قبول افتد زہے عز و شرف

Gar Qabool Uftad Zahay Izz-o-Sharaf

If accepted it is great honour and respect

On this topic, the lovers of the beautification of Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) have presented many writings. On the whole none of the aspect of his apparent character and personality has remained unwritten. But from those writings the general people cannot fully benefit because they are filled with complex scholarly terms. Therefore; this sinful person has presented the sacred appearance of the Beloved Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) in very easy and simplified words. So, that the common people by reading the sacred personality of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would flourish with the wealth of honour, excellence, devotion, adoration, belief and wisdom of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*). After reading this, they will be able to answer those insolents and disrespectful who consider *Saiyyidul Anmbiyaa* [The Chief of all the Prophets], *Habeeb-e-Rabb-e-Kibriyaa* [The Beloved of Almighty Allaah], *Rahmatul Lil Aalameen* [The Mercy

for the Worlds], *Shafee-ul-Muznibeen* [The Intercessor of the Sinner] the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) human like themselves. Moreover, while doing insolence they say that, the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) would eat, drink, sleep and wake up like us and his sacred parts, hands, feet, eyes and ears etc., were like us.

O the claimers, of being like him and equal to him,

Are you also from head to toe like the sacred appearance and personality of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*)? Does your appearance and personality also have the same excellences and blessings which the appearance and personality of the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) has?

قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ۖ فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ۚ

[Bring forth you're proof if you are truthful. But if you fail to do so, and surely you are bound to fail, then guard yourselves against the fire whose fuel is men and stones which has been prepared for the disbelievers].

(Holy Qur'aan, chapter Al Baqarah, verse. 111)

If not and not at all, then say it with justice, your claim of being like him, and equal to Him is severe insolence, immense disrespect and irreligiousness or not?

If it is then, abstain from this impure belief (that the Prophet is human like us) and repent and say that the Holy Prophet (*Sallal Laahu 'Alaiehi Wa Sallam*) is *Noor-e-Mujassam* [The Complete Luminance] and is *Bemisal Bashr* [A Unique human], his sacred personality is a persona of beauty and elegance, and his each and every sacred part is a manifestation of the Divinity of Allaah. And Almighty Allaah has made him so incomparable and unique that such an incomparable and unique person has never been and will never be.

A'laa Hazrat Azeem-ul Barakat Maulana Shaah Ahmad Rizaa Khan (*Allaah have mercy on him*) says:

اللہ کی سرتا بقدم شان ہیں یہ ان سائیں انسان وہ انسان ہیں یہ
قرآن تو ایمان بتاتا ہے انہیں ایمان یہ کہتا ہے میری جان ہیں یہ

**Allaah Kee Sar taa Baqadam Shaan Hayñ Yeh
Inn Saa Naheeñ Insaan Woh Insaan Hayñ Yeh
Qur'aan Tou Ieemaan Bataata Hai Inhayñ
Ieemaan Yeh Kehtaa Hai Mayree Jaan Hayñ Yeh**

From head to toe He is the Grandeur of Allaah

He is such a human that no human is like Him

The Holy Qur'aan declares that He is the *Ieemaan*

[What a beauty] the *Ieemaan* declares He is my essence [life]

صَلَّى اللّٰهُ عَلَيْكَ يَا رُسُوْلَ اللّٰهِ وَعَلَىٰ اٰلِكَ وَاَصْحَابِكَ يَا حَبِيْبَ اللّٰهِ

**Sallal Laahu Alaieka Yaa Rasoolal Laah Wa Alaa Aalika
Wa Ashaabika Yaa Habeebal Laah**

Desirer of Du'aa

Muhammad Shafee Al Khateeb Okarvi

Karachi.

Memorable Poetry

Taareekhee Qat'aat

*Lisaan ul Hassaan, Ustaazush-Shu'araa Hazrat Allaamah
Maulana Shaah Zi'yaa-ul Qaadiree, Badayuni
(May Allaah continue his grace)*

Kitaab-e-Bay Adeel [Unique Book], *Zikr-e-Jameel* [The Discourse of the Charismatic Beauty], *Taaleef-e-Lateef* [Articulate Composition] of the respected Hazrat Maulana, *Aalim-e-Akmal* [Excellent Scholar], *Faazil-e-Afzal* [Superbly Qualified], *Waaiz-e-Bay Badal* [Incomparable speaker], *Saahib-e-Ausaaf-e-Wasee* [Personality of great Attributes], Maulana Qaari Muhammad Shafee Saahib Okarvi
(May Allaah continue his grace).

**Woh Qaari Muhammad Shafee-e-Zamaan
Jo hayñ Aalim-o-Waa'iz-e-Muhtaram
Hai Wa'az Aap Kaa Bay Adeel-o-Nazeer
Hayñ Aap Ahl-e-Sunnat Mayñ Aali Himam
Hai Tableegh-o-Tasneef Shaghl-e-Hayaat
Hayñ Ahl-e- Zabaañ Neez Ahl-e-Qalam
Hai Taqreer Mayñ Jitnaa Kaief-o-Suroor
Wohi Tarz-e-Khaamah Hai Bay Kaief-o-kam
Likhaa Aap Nay hai Jo Zikr-e-Jameel
Hai Bay Shubhah Zikr-e-Jameelush-Shiyam
Ziyaa Saal-e-Ta'leef-e-Zikr-e-Jameel
Hai "Zikr-e-Rasool-e-Imaam-e-Umam"**

(1379 Hijri)

Further,

**Zahay Shaukat-o-Shaan-e-Zikr-e-Jameel
Hayñ Ausaaf-e-Mahboob Khuld-e-Nazar
Hai Tafseer-e-Qur'aan-o-Sharh-e-Hadees
Sifaat-e-Habeeb-e-Khudaa Sarbasar
Hayñ Jo Mu'jazaat-o-Fazaail Raqam
Hayñ goyaa Saraapaa-e-Khaierul Bashar
Rahayñ Shaad-o-Khurram Muhammad Shafee**

***Sharaf inn Ko Day Khaaliq-e-Bahr-o-Barr
Ziyaa Kahiyay Saal-e-Kitaab-e-Mubeen
“Hai Zikr-e-Jameel Malaa’ik Siyar”***

(1379 Hijri)

In Persian

***Anñ Muhammad Shafee Faazil-e-Asr
Kard Chuuñ Seerat-e-Nabi Takmeel
Haatif-e-Ghaieb Ziyaa Saalash Guft
“Zikr-e-Ilaah Zikr-e-Jameel”***

(1959)

Further,

***Tazkarah-e-Mustafaa Ahle Khirad Say Ho Kyaa
Hayñ Shah-e-Kaun-o-Makaan Saahib-e-Zikr-e-Rafee
Kijiyay Raqm Bar Mahal Ho Kay “Chaman” Say Judaa
Saal-e-Tabaa’at Ziyaa “Zikr-e-Muhammad Shafee”***

Thoughtful Evaluation

of

Naasirul Islaam, Hazrat Al Haaj Maulana Saiyyid Muhammad
Abdus-Salaam Saahib Qaadiree Baandawee,
President of Anjuman Amaanat ul Islaam, Karachi.

After reading the book “Zikr-e-Jameel” of Faazil-e-Jaleel [The Superior Scholar], *Bulbul-e-Boustaan-e-Nabavi* [The Nightingale of the Garden of the Prophet], Maulana Muhammad Shafee Saahib Okarvi (*May Allaah highly increase his knowledge, graciousness, prestige and status*), the bud of the heart of this bondsman blossomed with delight. *Subhaanal Laah*, this is what a beautiful description of the beauty and elegance, attributes and qualities of the Beloved of Almighty Allaah. Three stanza of verses of this bondsman are presented to the readers.

***Rahmatul Lil Aalameen Hayn Khirman-e-Asraar-e-Rabb
Mazhar-e-Anwaar-e-Qudrat Makhzan-e-Asraar-e-Rabb
Ae Salaam Uskee Haseen Taareekh Hai Zikr-e-Jameel
Seeghah-e-Raaz-e-Ilaahee Gulshan-e-Asraar-e-Rabb***

***Hai Nabee Noor-e-Jamaal-e-Lamyazal
Unkaa Yeh Zikr-e-Jameel Aur Bay Badal
Ae Salaam Ismayn Bahaar-e-Khuld Kee Taareekh Hai
Hai Yeh Dil Kash Baagh-e-Sannaa'e Azal***

***Khudaa Jameel, Jamaal-e-Nabee Usay Mahboob
Khushaa Naseeb Keh Zikr-e-Jameel Hai Kyaa Khoob
Kahaa Salaam San-e-Ieesavee-o-Hijree Nay
“Nawaa’e Bulbul-e-Marghoob”, Taushah-e-Marghoob***
(1379 Hijri) (1959)

Comments about *Zikr-e-Jameel*

of

Hazrat Allaamah Maulana Shaah Peer Ameer Ahmad Saahib
Waa'iz Ansaari

Hazrat Maulana Muhammad Shafee Okarvi (*Allaah have mercy on him*) has given with his graciousness this most recent book "*Az Zikrul Jameel Fii Hiyaatil Habeebil Khaleel*" to this most insignificant. I have read this book with full attention. Since Maulana Muhammad Shafee Saahib is a unique orator, incomparable scholar, author and preacher of the present time and due to his captivating way of orating and literary excellences is very famous and popular among the commoner and affluent people of this era. Therefore; his personality is not in need of any introduction. The written title of the book on top of the page is the evidence of the greatness and popularity of this book. But in the way of humble devotion I consider it important to write few lines about this book.

Maa Shaa Allaah by writing this book the respected praised Maulana has done a great religious and remarkable propagating work. He has written the beauty and elegance, habits and excellences, the excellence miracles and habits of *Saiyyidul Mujuudaat* [The Chief of all the Present], *Ashraful Bariyyaat* [The Noblest of the World and the Sky], *Noorum Min Nooril Laah* [The Luminance from the Luminance of Allaah] Hazrat Muhammadur Rasoolul Laah (*Sallal Laahu 'Alaiehi Wa Sallam*) with such beautifulness and expertise that the heart has cherished with happiness. *Jazaa Kal Laah Wa Baraa Kal Laah*.

May Allaah increase even more the power of his pen. He has also explained some disputed matters with great worth by doing intellectual and scholarly debates and has also solved every complex issue in a very delightful manner. And by giving supporting evidences and convincing answers to the negative beliefs and old accusations of the opponents from the Qur'aan and the Prophetic *Ahaadees* has protected the *Deen* and *Jeemaan* of many Muslims.

I am sure these strong evidences will remove all the wrong thinking of the simple minded Muslims very satisfactorily.

Respected praised Maulana by writing the Book *Zikr-e-Jameel* has done a great favour on the Muslims. Due to this compiled, and written masterpiece the sacred personality of the praised respected Maulana will always be remembered in the History of Islaam as a Reviver of Islaam and Reformer of the Nation.

May Almighty Allaah shower blessings to his knowledge,
practice, age and health.

Aameen Yaa Rabbal Aalameen Bi Hurmatin Nabiyyil Kareem
(Sallal Laahu 'Alaiehi Wa Sallam)

نیاز کیش خیر اندیش

Niyaaz Kaysh Khaier Andaysh

Humbly supplicating and well-wishing,

Peer Ameer Ahmad Waa'iz Ansaari Jodhpuri
12 August 1961.

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6	Tafseer Madaarik ut Tanzeel	Allaamah Haafiz ud-Deen Abdul Laah Bin Ahmad Nasfee (<i>Allaah have mercy on him</i>) (701 H)
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8	Tafseer Abus-Sa'uud	Allaamah Abus-Sa'uud Bin Muhammad Al Imaadee (<i>Allaah have mercy on him</i>) (982 H)
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84	Subulal Huda War Rashaad	Abu Abdul Laah Muhammad Bin Yoosuf As-Saalihi (Allaah have mercy on him) (942 H)
85	Al Isaabah Fee Tameezis-Sahaabah	Haafiz Ahmad Bin Alee Bin Hajar Asqalaani (Allaah have mercy on him) (852 H)
86	Usdul Ghaabah	Shaiekh Abul Hassan Izzud-Deen Alee Bin Al Aseer (Allaah have mercy on him) (630 H)
87	Taareekh Madinati Dimishq	Imaam Abul Qaasim Alee Ibne Asaakir (Allaah have mercy on him) (571 H)
88	Taareekh ul Khamees	Allaamah Qaazi Husaien Bin Muhammad Ad- Diyaar Bakri (Allaah have mercy on him) (966 H)
89	Ar-Risaalat ul Qushaieriyah	Imaam Abul Qaasim Abdul Kareem Bin Hawaazun (Allaah have mercy on him) (465 H)
90	Siyaru l'laamun Nubalaa	Allaamah Shamsud-Deen Muhammad Bin Ahmad Az-Zahabi (Allaah have mercy on him) (748 H)
91	Al Bidaayah Wan- Nihaayah	Allaamah Abul Fidaa Ismaaiel Bin Umar Bin Kaseer (Allaah have mercy on him) (774 H)
92	At-Tazkirah	Allaamah Shamsud-Deen Muhammad Bin Ahmad Al Qurtabee (Allaah have mercy on him) (671 H)
93	Taareekh Ibnun Najjaar	Allaamah Muhibud-Deen Bin Mahmood Bin Najjaar (Allaah have mercy on him) (643 H)
94	Naseemur-Riyaaaz	Allaamah Shahaabud-Deen Ahmad Al Khifaajee (Allaah have mercy on him) (1069 H)

95	Hayaatul Haiewaan	Allaamah Kamaalud-Deen Muhammad Ad-Dameeri (<i>Allaah have mercy on him</i>) (808 H)
96	Taareekh-e- Baghdaad	Allaamah Abu Bakr Ahmad Bin Alee Al Khateeb Al Baghdaadi (<i>Allaah have mercy on him</i>) (463 H)
97	Seerat-e-Halabiyah	Allaamah Alee Bin Burhaan-ud-Deen Halabi (<i>Allaah have mercy on him</i>) (1044 H)
98	Maktuubaat Shareef	Imaam-e-Rabbaani Mujaddid Alf-e-Saani Ahmad Faarooqee Sarhindee (<i>Allaah have mercy on him</i>) (1034H)
99	Ashi'atul Lam'aat Sharh Mishkaat	Hazrat Shaiekh-e-Muhaqqiq Shaah Abdul Haqq Muhaddis Dehlvi (<i>Allaah have mercy on him</i>) (1052 H)
100	Madaarijun Nubuwwat	Hazrat Shaiekh-e-Muhaqqiq Shaah Abdul Haqq Muhaddis Dehlvi (<i>Allaah have mercy on him</i>) (1642)
101	Jazbul Quloob	Hazrat Shaiekh Muhaddis Shaah Abdul Haqq Muhaddis Dehlvi (<i>Allaah have mercy on him</i>) (1052 H)
102	Zubdatul Aasaar	Hazrat Shaah Abdul Haqq Muhaddis Dehlvi (<i>Allaah have mercy on him</i>) (1642)
103	Akhbaar ul Akhyaar	Hazrat Shaiekh-e-Muhaqqiq Shaah Abdul Haqq Muhaddis Dehlvi (<i>Allaah have mercy on him</i>) (1052 H)
104	Dalaa'ilul Khaieraat	Allaamah Imaam Muhammad Bin Sulaiimaan Jazauli (<i>Allaah have mercy on him</i>) (1465)
105	Shawaahid un Nubuwwat	Hazrat Maulana Noorud-deen Abdur-Rahmaan Jaami (<i>Allaah have mercy on him</i>) (1492)
106	Nafhaatul Uns	Hazrat Maulana Abdur-Rahmaan Jaami (<i>Allaah have mercy on him</i>) (898 H)
107	Qaseedah Burdah Shareef	Allaamah Sharaf-ud-Deen Muhammad Bin Sa'eed Busaieri (<i>Allaah have mercy on him</i>) (1294)
108	Sharh Qaseedah Burdah	Allaamah Shamash ud-Deen Muhammad Bin Ibraaheem Al Baijuuri (<i>Allaah have mercy on him</i>) (863H)
109	Az Zubdatul Umdah	Imaam Noorud-Deen Mullaa Alee Qaari (<i>Allaah have mercy on him</i>) (863 H)
110	Aseedatush Shuhdah	Allaamah Umar Bin Ahmad Al Kharpotee (<i>Allaah have mercy on him</i>) (1299 H)
111	Qaseedah e Nu'maan	Hazrat Imaam e A'zam Abuu Haneefah Nu'maan Bin Saabit (<i>Allaah have mercy on him</i>) (150 H)
112	Masnavi Shareef	Hazrat Maulana Jalaal-ud-Deen Roomi (<i>Allaah have mercy on him</i>) (1273)
113	Kulliyat-e-Sa'dee	Shaiekh Sharf-ud-Deen Muslih Bin Abdul Laah Shirazee (<i>Allaah have mercy on him</i>) (691 H)

114	Raddul Muhtaar Sharh Durr-e-Mukhtaar	Allaamah Saiyyid Muhammad Ameen Ibne Aabideen Shaarni (<i>Allaah have mercy on him</i>) (1252 H)
115	Miftaah-ul Uloom Sharh-e-Masnavee	Maulvi Muhammad Nazeer Arshee Naqshbandi
116	Anfaasul Aarifeen	Hazrat Shaah Waliyyul Laah Muhaddis Dehlvi (<i>Allaah have mercy on him</i>) (1762)
117	Fuyoozul Haramaien	Hazrat Shaah Waliyyul Laah Dehlvi (<i>Allaah have mercy on him</i>) (1176 H)
118	Ad-Durrus-Sameen	Hazrat Shaah Waliyyul Laah Dehlvi (<i>Allaah have mercy on him</i>) (1176 H)
119	Bustaanul Muhaddiseen	Hazrat Shaah Abdul Azeez Dehlvi (<i>Allaah have mercy on him</i>) (1823)
120	Hujjatul Laahi Alal Aalameen	Allaamah Yoosuf Bin Ismaa'eel An-Nabhaani (<i>Allaah have mercy on him</i>) (1350)
121	Al Anwaarul Muhammadiyyah	Allaamah Yoosuf Bin Ismaa'eel An-Nabhaani (<i>Allaah have mercy on him</i>) (1350)
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123	Nafee ul Fai	A'laa Hazrat Maulana Shaah Ahmad Rizaa Khan Bareilvi (<i>Allaah have mercy on him</i>) (1340 H)
124	Khaalisul I'tiqaad	A'laa Hazrat Maulana Shaah Ahmad Rizaa Khan Bareilvi (<i>Allaah have mercy on him</i>) (1921)
125	Hadaayiq-e-Bakhshish	A'laa Hazrat Maulana Shaah Ahmad Rizaa Khan Bareilvi (<i>Allaah have mercy on him</i>) (1340 H)
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137	Tahzeerun Naas	Janaab Muhammad Qasim Nanotvi (1880)
138	Fuyooz-e- Qaasimiyah	Janaab Muhammad Qasim Nanotvi (1295 H)
139	Qasaa'id-e-Qaasimiyah	Janaab Muhammad Qasim Nanotvi (1880)
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141	Jamaalul Auliyyaa	Janaab Ashraf Alee Thanvi (1943)
142	Nashrut-Teeb	Janaab Ashraf Alee Thanvi (1362 H)
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